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DECEMBER 1954



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# MISSIONS

*An International Baptist Magazine*

Vol. 152 No. 10  
DECEMBER, 1954

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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## The Cover

Mount Fuji (Fujiyama), a quiescent volcano seventy miles southwest of Tokyo, Japan, rises to a height of 12,395 feet. Needless to say, it is one of the beauty spots of earth.

## In this Issue

### EDITORIALS

Paragraphs .....	13
What Kind of Year Has It Been? .....	16

### ARTICLES

Kanto Gakuin .....	Sterling S. Beath	18
A Grain of Wheat Died .....	Takaaki Aikawa	22
Dreams Do Come True! .....	Shirley L. Hill	24
What Made the Wise Men Wise? .....	Harold Cooke Phillips	27
Christmas in Home-Mission Lands .....	Helen C. Schmitz	29
Cameos of Our Mission Fields—3. Burma .....	Leonard Gittings	31
Missions from My Pulpit .....	Franklin D. Elmer, Jr.	32
Map: The Alaskan Mission of American Baptists .....		34

### DEPARTMENTS

Newsbriefs .....	4
Letters to the Editor .....	11
As I See It .....	12
Among the Current Books .....	35
In Memoriam .....	37
Partners in the Baptist World Mission .....	38
Women Over the Seas .....	40
Tidings from the Fields .....	42
Missionary and Stewardship Education .....	44
Missionary and Stewardship Education—The B.Y.F. ....	46
Missionary and Stewardship Education for Children .....	48
National Council of American Baptist Women .....	50
The Woman's Society .....	51
News from the World of Missions .....	52
Films .....	58
Club Talk .....	59
Annual Index .....	61

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Publication Committee: Marguerite Hazzard, Chairman, Glenn H. Asquith, Wilbur W. Bloom, Theron Chastain, Ralph M. Johnson, Irene A. Jones, William J. Keech, Lee Shane, Luther Wesley Smith, John W. Thomas, Jesse R. Wilson; Harold M. Greene, *ex officio*.



## Who's Who IN THIS ISSUE

**TAKAAKI AIKAWA** is dean of Kanto Gakuin University, Yokohama, Japan.

**STERLING S. BEATH** is an American Baptist missionary at Yokohama, Japan.

**FRANKLIN D. ELMER, JR.**, is pastor of the First Baptist Church, Flint, Mich.

**LEONARD GITTINGS** is professor of missions at Northern Baptist Theological Seminary, Chicago, Ill.

**R. DEAN GOODWIN** is secretary of literature and press relations of the Council on Missionary Cooperation.

**SHIRLEY L. HILL** (Mrs. Glenn R. Hill) is an American Baptist missionary at Bhimpore, Bengal, India.

**WILLIAM J. KEECH** is director of the department of missionary education of the Board of Education and Publication.

**TABEA KORJUS** is a Christian friendliness missionary for metropolitan New York.

**REUBEN E. NELSON** is general secretary of the American Baptist Convention.

**HAROLD COOKE PHILLIPS** is minister of the First Baptist Church, Cleveland, Ohio.

**MARY DOROTHY POWERS** is the wife of Max P. Powers, of Berkeley Baptist Divinity School.

**HELEN C. SCHMITZ** is secretary of public relations of the Woman's American Baptist Home Mission Society.

**RONALD V. WELLS** is director of the department of university pastor and student work of the Board of Education and Publication.

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## Where We May Find Him

By CHARLES A. WELLS

**R**ELIGION seems unreal to many these days because of the tendency in modern life to banish the sight of suffering. If possible we remove the pitifully crippled, the hopelessly ill from normal life. When we see a picture of starved faces staring out at us from war-ravaged areas, we turn the page quickly—for fear the haunting eyes may lay hold of us. But we deceive ourselves; for hunger, pain, and loneliness are the common lot of mankind. Regardless of our present state, most of us will someday be engulfed in some of these misfortunes—with the loneliness and pain of death awaiting all. Thus God's Son, coming to identify himself with mankind, did so through suffering. To this day, we feel his presence most—not with the sleek and comfortable, but in the pleading eyes of the lonely and ill, when we help them and in the eager response of the fatherless. Not far from you they will be waiting, the sick in their loneliness in hospitals, the aged and orphaned in homes for the forgotten ones. In their midsts, he will be waiting also.

## DECEMBER QUIZ COLUMN

*Note: Questions are taken from all pages and occasionally from advertisements.*

1. Who have played an important part in the past?
2. For Japan, who was a "dangerous person," and why?
3. Who have set themselves to the task of rebuilding?
4. Whose pulpit is set in the solid reinforced concrete of the chancel floor?
5. What will make your Christmas happier?
6. Who had received far more than she had given?
7. What commemorated the 350th anniversary of the birth of Roger Williams?
8. Who did not come seeking gold or oil, but a person?
9. What are the agonizing alternatives?

*Note that this contest began with the June issue, 1954, is completed with the issue of May, 1955, and is open only to subscribers.*

10. Who heard the story of Margaret Covell's kindness?
11. What is seventy miles southwest of Tokyo?
12. Who is Willis Church Lamott?
13. Where do Christmas events begin the week before Christmas Day?
14. Who wrote, "We have now celebrated Christmas in our new homeland?"
15. Who is Richard West?
16. Who is William H. Hamilton?
17. What is at 1015 Mass. St., Lawrence, Kans.?
18. What does "Jai Christ!" mean?

### Rules for 1954-1955

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

Address to: *Missions Quiz Column*, 152 Madison Ave., New York 16, N. Y.

*All answers must be mailed by May 31, 1955, to receive credit.*

## Newsbriefs

### The Cadwalladers Sail for Thailand

Commissioned at the meeting of the American Baptist Convention in Minneapolis, Minn., last May, William and Ruth Cadwallader, members of the First Baptist Church, Santa Ana, Calif., sailed for missionary service in Thailand on October 11. A few weeks previously the church ordained Mr. Cadwallader to the Christian ministry, and, on October 3, held for the new appointees a special commission service. Kenneth G. Hobart, of Berkeley Baptist Divinity School, the Cadwalladers' alma mater, preached the sermon, entitled "You, Too, May Go." Daniel G. Rider is pastor of the Santa Ana church.

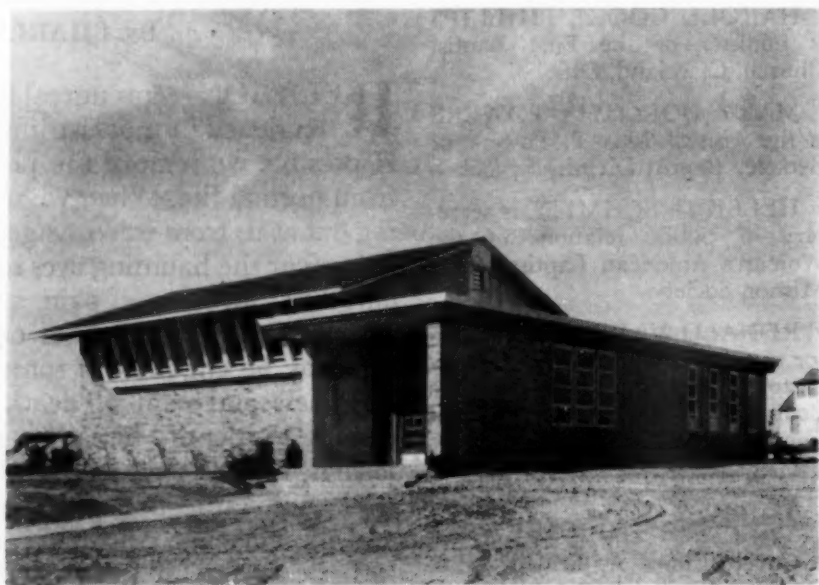
### Ordination Service In Puerto Rico

Luis Fidel Mercado, a former principal of the Barranquitas Academy, Barranquitas, Puerto Rico, was recently ordained to the Christian ministry and is now pastor of the First Baptist Church, Caguas. He holds degrees from Eastern Baptist Theological Seminary and the University of Pennsylvania.

The ordination sermon was preached by Angel M. Mergal, Baptist professor at the Evangelical Seminary. Francisco Colón Brunet, pastor of the First Baptist Church, Río Piedras, offered the prayer. Erasmo M. Bernier served as moderator of the council, and Luis Antonio Navarro as secretary. Others who participated in the ordination service were Enrique Rodríguez, José D. Camacho, B. Cotto Reyes, and Tomás Roasio Ramos.

### Jesse R. Wilson Joins I.M.C. Staff

As we go to press, news comes that Jesse R. Wilson, home secretary of the American Baptist Foreign Mission Society for the past fourteen years, will become a secretary of the International Missionary Council, on March 1, 1955. The announcement was made by Charles W. Ranson, the council's general secretary. After five years as an American Baptist missionary to Japan, and ten years on the secretariat of the Student Volunteer Movement, Dr. Wilson became associate secretary of the American Baptist Foreign Mission Society in 1936, and home secretary in 1940. He was a delegate to four important meetings of the International Missionary Council—Jerusalem in 1928, Madras in 1938, Whitby in 1947, and Willingen in 1952. In 1938-1939, in connection with his



One of Michigan's first "Churches for New Frontiers" is located in a western suburb of Lansing. Stanley C. McKenzie is the minister

**MISSIONS**

trip to Madras, Dr. Wilson visited American Baptist mission fields in India, Burma, China, and Japan. In 1948-1949, he made a second extensive overseas visit, going to England, France, Italy, the Belgian Congo, India, the Philippines, and Japan. Dr. Wilson studied at the Southern Baptist Theological Seminary and at Yale Divinity School.



Jesse R. Wilson

He holds an honorary degree of doctor of divinity from Berkeley Baptist Divinity School. He is either author or editor of several books relating to Christian life and thought and to the world mission of Christianity. His special assignment on the International Missionary Council's secretariat, according to Dr. Ranson, will be in the area of interpretation and support of the council's work.

#### **M. Parker Burroughs Becomes Assistant Director**

M. Parker Burroughs, formerly student secretary of the West Virginia Baptist Convention and university pastor at West Virginia University, is the newly elected assistant director of the department of university pastor and student work of The Board of Education and Publication of the American Baptist Convention. Ronald V. Wells, executive director of the division of secondary and higher education, is now director of the department, having relinquished his post as director of the department of



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schools and colleges to M. C. Bal-  
lenger, formerly assistant director.  
Mr. Burroughs attended William  
Jewell College for two years, and  
was graduated from Drake Univer-  
sity, with the degrees of B.S.L. and  
B.A., in 1934. Later he attended  
Colgate Rochester Divinity School,  
where he took the degree of B.D.  
in 1938. He also did graduate work  
at Union Theological Seminary,  
Columbia University, and Brown  
University. He was formerly pastor  
of the First Baptist Church, East  
Greenwich, R. I., and associate and  
acting pastor of Central Baptist  
Church, Hartford, Conn.

#### New Director Appointed

Walter O. Macoskey is the newly  
appointed director of promotion of  
the Metropolitan Area, New York,  
N. Y., according to an announce-  
ment by Ralph M. Johnson, gen-  
eral director of the Council on Mis-  
sionary Cooperation. Dr. Macoskey  
had been pastor of the First Baptist  
Church, Beloit, Wis., since 1952.  
Prior to that, he served thirteen  
years at the First Baptist Church,  
Tacoma, Wash. He was active in  
civic affairs, both in Tacoma and  
in Beloit. He is a member of the  
board of trustees of Linfield Col-  
lege, McMinnville, Oreg., and of  
the Board of Promotion of the  
Wisconsin Baptist Convention. Dr.  
Macoskey was graduated from the  
University of Rochester and from  
Colgate Rochester Divinity School.  
He holds an honorary doctor of  
divinity degree from Linfield Col-  
lege.

#### Gordon D. Forbes Receives Degree

Gordon D. Forbes, director of  
Christian education for the Wash-  
ington Baptist Convention received  
an honorary doctor of divinity de-  
gree at the recent annual convo-  
cation at Linfield College. He was  
cited for the degree by Gordon  
Frazee, professor of religion at the  
college. Dr. Forbes was graduated  
from the University of Redlands in  
1929, with a B.A. degree. He re-  
ceived his M.A. from Berkeley Bap-  
tist Divinity School, in 1931, and  
his B.D., in 1932, from the same  
institution. His first full pastorate  
was at Judson Memorial Church,

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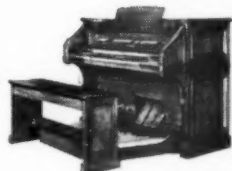
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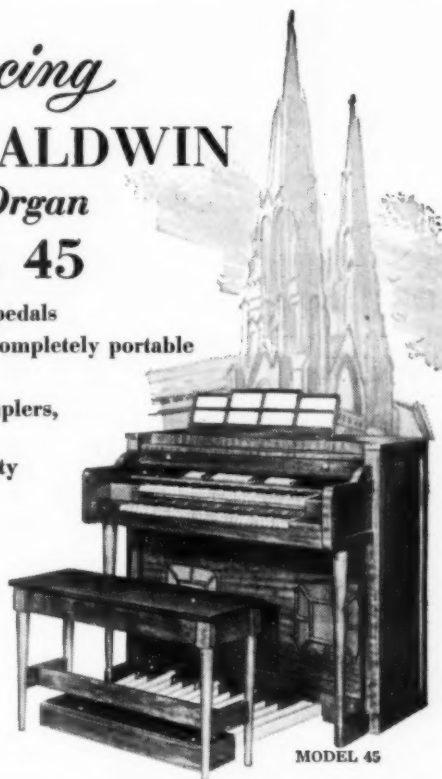
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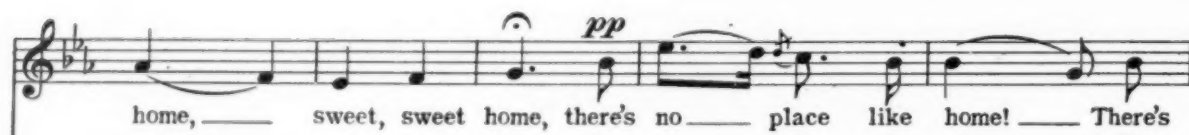
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Los Angeles. He served as Christian education director of the Northern California and the Nevada-Sierra Baptist Conventions from 1935 to 1939.

### LeRoy Weimert Dollar-a-Year Man

LeRoy Weimert, of Kenmore, N. Y., became the first dollar-a-year man of the American Baptist Convention, when President V. Carney Hargroves gave him his first



V. Carney Hargroves (left) presenting check to LeRoy Weimert

year's pay, a one-dollar check, at the annual meeting of the Baptist Missionary Convention of the State of New York on October 12. Mr. Weimert served last year as vice-president for the New York convention, and is president of United Church Men in New York state. In his own church he has been chairman of the board of deacons, superintendent of the Sunday school, and a Sunday school teacher. Mr. Weimert's work will be with the laymen of New York state. The dollar for his salary was contributed by his home church, First Baptist, Kenmore, a suburb of Buffalo.

### From Baptist Temple To Baptist Temple

Kyle Haselden, for four years pastor of the Baptist Temple, Rochester, N. Y., is now pastor of the Baptist Temple, Charleston, W. Va. Before going to Rochester he had held pastorates in Yonkers, N. Y., and Minneapolis, Minn.



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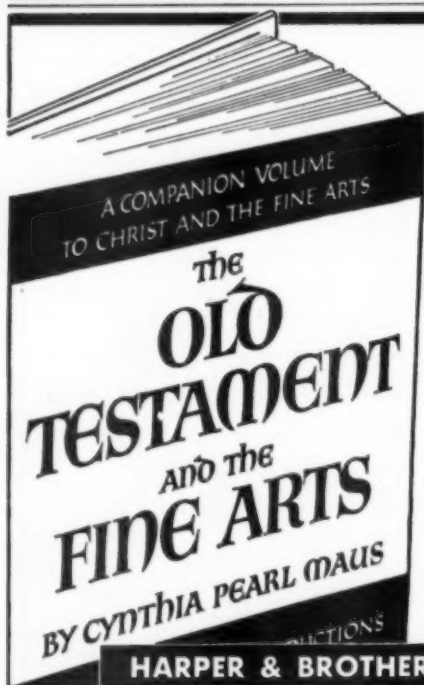
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Mr. Haselden holds degrees from Furman University, Greenville, S. C., and Colgate Rochester Divinity School, Rochester, N. Y. He is a trustee of the latter institution.

#### Mrs. Doane Passes Away

Mrs. G. W. Doane, of South Orange, N. J., passed away October 17. She was a member of the board of managers of the Woman's American Baptist Foreign Mission Society from 1921 to 1936, years when a stated tenure of office was not observed, and, as a member of the finance committee, continued to be elected until 1952, when she became an honorary member. She established the Houses of Fellowship at Ventnor, N. J., for missionaries on furlough or in uncertain health and needing a home. She contributed thousands of dollars to foreign missions, both through the society and through other channels. Her father, William Howard Doane, was author of many treasured hymns of the Christian faith. Eastern Baptist Theological Seminary and Denison University were two of the Baptist institutions at home which received substantial gifts through her generosity.

#### Broadbudd Hospital Is Dedicated

In the late summer, the beautiful, new Broadbudd Hospital was formally opened and dedicated on the Alderson-Broadbudd campus at Philippi, W. Va. Presiding at the ceremony was W. Obed Poling, administrator of the Broadbudd Hospital. Richard E. Shearer, president of Alderson-Broadbudd College, offered the invocation. Newman H. Dyer, state director of health, was the featured speaker. Hu C. Myers, member of the hospital's board of trustees, conducted a brief ceremony of recognition of outstanding service in the hospital development. Walter M. Elliott, president of the board of trustees of the hospital, led in the actual dedication of the building. The dedicatory prayer was offered by John W. Elliott, pastor of the Central Baptist Church, Westerly, R. I., and former president of Alderson-Broadbudd. The new hospital, completely modern, has a capacity of 106 beds.



# Letters . . .

## TO THE EDITOR

SIR: I read with real interest and deep appreciation the editorial "Missing Notes at Theological Conference." As a member of the conference I should like to say that the most remarkable thing about it was that it was held. It was surprisingly wonderful that the day had dawned when Baptists from all schools of thought and shades of theological opinion could get together and talk like brethren concerning our Christian faith.

However, the results of our work are lopsided. I must heartily endorse your point of view and add that I was shocked beyond words at the theological approach of many able members of the group. Platinitudes gleaned from theological formulas of another day were used easily and freely by brilliant men who never seemed to raise a question about validity or of any tests for validity. The Nicene Creed would have been accepted by many without raising a question.

Moreover, the historical Jesus was really never brought into the discussion, but only theological formulas regarding him. He was openly hailed as the hope of the world, but few efforts were made to ascertain how or by what means he would touch life today. His own words were totally overlooked. It seemed as if he had been buried under the debris of wrecked theological buildings which, even if they were standing, could hardly function in a mad world like ours. The spirit of the conference was academic, archaeological, and occasionally in attitude unbiblical. In many of the reports, theological thunder was used, but the living issues and questions which bedevil people today were sidetracked in archaeological excavations of vital movements of another day.

One member of the conference in a smaller group was insisting upon the formula "God of very God." Upon being questioned as to its meaning for him, he replied, "I do not have any idea, but precisely because it is irrational I accept it." He was not depressed. Rather, he seemed delighted with this unbelievable statement. Now, the tragedy is not the statement, but the attitude behind it. Since it is clearly evident that our able younger theological minds have drifted into such a pathetic approach to our New Testament heritage, it is high time for us as Christians to raise the question as to the significance of the Gospel records themselves in the formulation of our theology.

If Christ is the hope of the world, he will save people, not by becoming an abstraction in metaphysical dialectics, nor by becoming a theological definition widely hailed and accepted, not by evaporating into myth as he has done in the neo-orthodox school of thought. If he came into the world re-

vealing God, then his life, his message, and all that he was historically is of crucial importance.

The hope of the world is Christ himself. If, then, he is Lord, what he says I must hear, and not be overly influenced by what world-weary prophets of doom have to say. "Why call ye me Lord, Lord, and do not the things that I say?" must confront our bewilderingly confused theological minds to set us again to our task. Christ is the Lord of Life, and him we must hear, not in the abstract of speculation and mythology, but in the concrete issues of life. He must become the center of our life, not formulas about him. Then, indeed, we can become Christian, and the gospel can change lives and send flaming missionaries forth with a message which ordinary man can receive to the healing of his soul and the changing of his life.

JAMES R. BRANTON

Rochester, N. Y.

SIR: I suppose by this time the chant that "neo-orthodoxy cuts the nerve of Christian social action" has been so loudly and often sung that we should regard it as unassailable revelation. I suppose the new variation on that theme from the October MISSIONS, that "neo-orthodoxy comes close to bypassing missions," should be accepted almost with thanks for its charity by all nasty neos.

And yet, if we can shut out the dip of the chant for a moment; if we can survey things a bit more quietly; if we can turn on our reading lamp, sit down gently, and re-read, for example, Dr. Schlink's address at Evanston on the Christian hope, we might find strange and esoteric truths in the parts of his message unquoted by MISSIONS.

If we read on in his little talk, we might find him saying that "even now the coming redemption is taking place through the gospel," and that—such heresy for a "neo-orthodox"—there are actions—actions, mind you!—born of hope, the first of these being "the preaching of the gospel to the whole world," and the second being the acceptance of "responsibility for the just ordering of society." How those old "continental theologians," whoever they are, must have writhed at these words of Schlink!

The story has been told by an American delegate to Evanston that the day following the two addresses of Schlink and Calhoun, to his expression of interest in the vast difference between the two presentations (along the line of MISSIONS report), several German delegates stared in complete bewilderment at the idea of any basic disagreement between the two. "But we thought they were both excellent!" was their astounding remark. Perhaps if Americans had not passed over Calhoun's first section, and Schlink's third and fourth, with such abysmal silence, the similarities of the two might be more apparent. For in essentials they were indeed surprisingly complementary, without any deep contradiction.

Could it be that the lack of harmony noted by you at Evanston on the main theme was produced, not by contentious Germans trying to make Christianity irrelevant to the world scene, but by theologically illiterate Americans completely befogged as to what was being said?

CHARLES R. ANDREWS

Oak Lawn, R. I.

SIR: What a direful fate for the theological conference if it were received only with words of praise! Fortunately, as your October issue with its editorial on "Missing Notes" points out, this is not the case. The conference is of value as it begins conversations among Baptists about the many topics that are really worthy of discussion.

It might with justice be said that the neo-orthodox influence was more marked in the preparation of the basic papers than in the conference itself.

Dr. Saunders, as you quote him, gives it as his opinion that "the modern mood in biblical theology assigns to a regrettably secondary place the teachings of Jesus himself." Perhaps this is the result of a previous overuse of the teachings of Jesus in a frame of reference based on a too-optimistic view of the human situation and present potential. There was also a tendency to overlook Jesus' teachings on eschatology, on the significance of his own death, and of the precarious situation of his followers in the world. Some thought that Paul was the worst thing that happened to Christ's gospel. Are we leaning too heavily the other way now?

Dr. Knudsen found a lack of emphasis on missions and evangelism. He points out the vital place that these have had in our denominational experience. Those emphases are what brought us to a place of cooperation. But many have felt that the continued emphasis on activity without an examination of motivation and direction constitutes a weakness. This latter feeling is one of the reasons for the conference.

HILDING LIND

Plainfield, Iowa

SIR: In reading the column of Dr. William B. Lippard (October, 1954), I was surprised at the tone of his comments on the International Council of Churches. He protests against their "vilification" of the World Council in terms which themselves fall very little, if at all, short of vilification! As one who is in favor neither of the W.C.C. nor of the I.C.C.C., I have no "axe to grind either way, but I fail to see wherein Dr. Lippard's approach to the I.C.C.C. is more charitable than the I.C.C.C.'s attitude toward the World Council. True liberalism should say, "I will tolerate you even if you don't reciprocate toward me"; not, "I will tolerate you only as long as you don't criticize me."

ROGER R. NICOLE

Beverly Farms, Mass.



## As I See It

By WILLIAM B. LIPPARD

IN WASHINGTON, D. C., the Baptist Joint Committee on Public Affairs, which represents 16,000,000 Baptists in the United States, has protested against the Spanish Government's closing of a Baptist church in Madrid. "We believe in the inalienable right of religious freedom," declared the committee. "We deplore any restriction anywhere at any time against the worship of God according to the dictates of the human conscience. We therefore respectfully request and urge that the closed church be restored to its former use."

The protest was submitted to the Department of State for reference to the Spanish ambassador. In this incident my own chief interest, somewhat cynical, was the American public indifference when newspapers reported the closing of the Madrid church. The explanation is simple. The American people are now allied with Dictator Franco, have already given him \$170,000,000, and are establishing bases in Spain for use in the event of war against Russia. *Nothing must now be said or done to alienate this fascist dictator!*

Can you imagine the storm of protest, the wave of hysteria that would sweep across the United States if newspapers reported the closing of a church in Moscow? Many Americans would welcome such an incident for its help in stirring up feverish anti-Russian sentiment. But in Madrid—ah, that is different!

This month comes again Christmas with its commercialism, immense advertising, Christmas whiskey propaganda, and an avalanche

of Christmas cards. Christmas card production is one of America's big industries employing thousands of artists, engravers, printers, and makers of fine paper. It puts millions of postage dollars into the coffers of Uncle Sam. We should all be grateful that an increasing proportion of Christmas cards have a truly Christmas significance!

In Spain last year the Roman Catholic cardinal warned against "profane Christmas cards" and their alleged "anti-Catholic origin, imbued with malice." We share the cardinal's concern over pagan cards; but his charge that they are part of a Protestant plot to undermine Roman Catholic tradition is arrant nonsense.

A climax in Christmas cynicism appeared in a recent newspaper cartoon. It depicted an atomic-age Christmas card with its message: "Merry Christmas to the survivor of the hydrogen bomb!"

Another huge Christmas industry is the making of Christmas seals. Millions of seals are pasted on envelopes and gift packages, distributed as fund-raising devices by philanthropic agencies. The Christmas seal is fifty years old. It first appeared in 1904, designed by Einar Holboell, a Danish postal clerk, to raise funds for a children's hospital. It bore the portrait of Denmark's Queen Louise. More than 4,000,000 were sold.

In 1907, the Christmas seal was launched in the United States by Emily Bissel, a Delaware Red Cross worker. Too many agencies now utilize this device. Already operating is the law of diminishing returns. Last year the New York Tuberculosis Association reported a deficit of \$68,761 in its Christmas seal campaign.

Life would be wonderful if the spread of peace and good will were not dependent on Christmas seals, cards, and other devices. If we could perpetuate throughout the year the Christmas spirit of kindness, compassion, understanding, and love that is prompted in human hearts on one day of the year, our world would soon forget its wars and animosities, its strife and tension, and in the spirit of the Prince of Peace build an era of brotherhood and good will.

On the day after Christmas last year I boarded a bus in front of Baptist headquarters. It was fearfully crowded. I had to stand, wedged into a niche behind the bus driver. More people boarded along the way. Soon it was packed to capacity. At Thirty-ninth Street a powerful, aggressive female personality started to leave the bus. With unspeakable rudeness and irresistible force, she pushed her way through the immovable crowd in the aisle and reached the door as other passengers vainly tried to get aboard. Her voice could be heard a block away as she shrieked, "Get off that platform or I will shove all of you into the street." Quietly I commented to the bus driver, "Christmas came yesterday!" His reply was a superb understatement, "Some people never knew it was here."

To the Presbyterian World Alliance, meeting in Princeton, N. J., Eugene C. Blake outlined five basic characteristics of true religious liberty: (1) freedom to worship God; (2) freedom to obey God; (3) freedom to learn and to teach the Christian faith; (4) freedom to witness to the Christian faith; (5) freedom to determine the organization of a church.

Whenever a state or a society or any ecclesiastical system attempts to curtail any of these freedoms, declared Dr. Blake, it is our duty emphatically to say, "No!" With this Presbyterian-enunciated doctrine, Baptists wholeheartedly and unanimously concur. They demand these five freedoms for all faiths, not only for their own. Baptists ask nothing more. They will accept nothing less.

December, 1954

## EDITORIALS

**D**ECEMBER is here again, and Christmas is not far behind. Excitement is in the air as shoppers crowd stores and streets, and children's faces glow with increasing joy and wonder. Everybody is in a hurry, buses and streetcars and subways are packed and jammed, people push one another around, but everywhere good humor prevails. This is December. Christmas is not far away. And now is the opportunity for the editor, in behalf of his entire staff, to wish for every reader of *MISSIONS* all the joys of Christmas. Some of you have come into our family of readers in recent months; others of you have belonged to it for many years; all of you belong to a fellowship that is timeless—the fellowship of the gospel. It is also a universal fellowship. You may live in Maine, or Ohio, or California, but you belong to a fellowship that is worldwide. It includes missionaries and Christian nationals in many lands—all members of this family circle. Then, to each and all of you, a peaceful, joyous Christmas!

### Agonizing Alternatives

**W**ORDS about joy and peace at Christmastime, however earnest and sincere, somehow return to mock us when we stop to think about them. For two-thirds of the world's peoples, the dispossessed and the disinherited of the earth, there is no joy, even at Christmas; and for all the world, peace is but a shadowy dream. The world is divided into two hostile camps. There is a cold war on. As Arnold J. Toynbee sizes up the situation, civilizations which for centuries have been living in isolation "have now suddenly been brought within point-blank range of one another. Their atomic missiles are now poised head to head, while their minds and hearts are still poles apart." Mankind, then, faces these agonizing alternatives: it "must become one family or

destroy itself." That is it; there is no other choice. In his address at Trinity College, in October, President Dwight D. Eisenhower said that we have arrived at a point when war no longer involves only the alternatives of victory or defeat. It now offers us "only . . . degrees of destruction." The grim, realistic fact, according to the President, is that "there could be no truly successful outcome." And what does Toynbee say? Mankind "must become one family or destroy itself." These are the agonizing alternatives that we ought to face up to as Christmas approaches. And for our comfort and encouragement, Toynbee, always hopeful, declares that mankind "is one family; it always *has* been one family in the making." As Christians we accept that statement as valid. Shall we now accept it as a task to be completed?

### Coexistence Or Total War?

**L**INGERING for a moment to ponder the meaning of President Eisenhower's and Arnold J. Toynbee's words quoted in the foregoing paragraph, what are we to make of all the loose, irresponsible talk these days about coexistence—as if it were some mighty dragon about to devour mankind? The agonizing alternatives are either coexistence or war—total war, with neither victory nor defeat for anybody, but with "only . . . degrees of destruction" for everybody. Indeed, another war might mean the end of what we call civilization. So, which do we want, coexistence or total war? As a matter of fact, we have coexistence right now. Is it so terrible and unbearable that we want to exchange it for total war? Or shall we accept Toynbee's dictum that mankind is one family in the making, and do all we can to prevent total war, so that that creative process may continue? While holding firmly to the principle of "peace through



strength," rather than run the risk of "subjugation through weakness," Prime Minister Winston Churchill declared recently that as long as he had life and strength he would persevere in his attempts to learn whether there was substance in his "cherished hope" that there might be peaceful coexistence with the Soviet Union. What else is there for any sane person to do? Unless we are resigned to the unchristian acceptance of the inevitability of war, then we must learn to live with other people, whether we like them or not. We must either live together or die together! Besides, attitudes and policies of men and nations have strange, unpredictable ways of reversing themselves. Enemies and antagonists of yesterday become friends and allies of tomorrow. Time is always on the side of peace. So, as long as there is no war, let us thank God and take courage, rejecting no opportunity to negotiate and negotiate again, always with the hope that a just and lasting peace may be achieved. Despite our misgivings, there is always the possibility that the Soviet Union may mean what it says about peaceful coexistence. And, as a correspondent for *The New York Times* puts it: "As long as this possibility remains, no responsible Western Government can brush aside Soviet overtures on disarmament, or anything else, no matter how much it suspects Soviet motives. At the very least the Western powers have to demonstrate their willingness to negotiate in good faith any time and every time the Soviet Union suggests it." Any other attitude is to follow the road that leads to the point of no return—total war and global destruction.

### Vanishing Horizons

**N**OT LONG AGO, a newspaper writer was composing a pretty piece about some of the vanishing horizons of our day. He recalled that Mount Everest had been cut down to size by Hillary and Tenzing, Annapurna by Herzog, and K-2 by the Italian team of Professor Desio. Then he told how another Italian team had broken into the news by a forty-five-hour exploration of their country's deepest cave, the Abyss of Preta, making a new world record for descent into the earth's crust in a natural cave. "And though these horizons have vanished," the writer con-

cluded, "others still challenge." How right he was! Other challenging horizons! Indeed, just above this editorial was another, bearing the alarming and challenging title "Malan 'Wins' Again." Prime Minister Daniel F. Malan's Nationalist Party had won another victory at the polls, and new segregation measures were in the offing. The Negro peoples of South Africa, comprising the bulk of the population, were virtually without political influence, suppressed economically, and discriminated against in every conceivable fashion. So the editorial writer observed, and then asked this searching question: "... can any understanding observer of South Africa's complex scene believe that Malanism is the way to win the future?" Of course not. Nor is Malanism, or its equivalent, the way to win the future in other lands where human beings are exploited and downtrodden. Man has conquered Everest and Annapurna and has pushed back one horizon after another in our day. But still other challenging horizons remain. They lie in the realm of spirit, in human relations, in the dealings of man with man. These horizons have by no means vanished. They call for true adventure, for intrepid courage and daring, in our day.

### Scottsboro, Cicero, And Now Milford

**F**URTHER REFLECTION on the thought of the preceding paragraph should make it clear that we do not have to go to South Africa to find Malanism. There is plenty of it in Milford, Del., and in many other towns and cities of the United States. Milford has now joined Scottsboro and Cicero in the ranks of infamy. As all the world now knows, integration began in Milford on the opening day of school and continued for ten days without incident. Then segregationist pressure arose and mounted in power, forcing the school board to reverse its decision for integration on the high-school level. The ten Negro pupils, who had made a good beginning toward racial emancipation, were dropped from the rolls. Spearheading the troublemakers was Chief Malanist Bryant W. Bowles, founder of the National Association for the Advancement of White People. When Bowles turned his big guns of prejudice toward Baltimore and Washington, it became



apparent that something had to be done to stop him, and a few days later the authorities of Delaware arrested him. But the blot on the name of Milford remains, and will remain, long after Bowles has been brought to justice, and in spite of all that the law-abiding, genuinely American citizens of the town could do to prevent the trouble. Malanism works that way, leaving its ugly marks wherever it operates. Before integration is complete, there may be other Milfords, and there will be if the Bryant W. Bowleses have their way. It is up to the churches of the land—or, more specifically, the members of the churches—to take the lead in making integration work smoothly in every community and every state of the nation.

### **December 12 Is Universal Bible Sunday**

**S**TAUNCH SUPPORTERS of the modern missionary movement—indeed, integral parts of that movement—have been the various Bible societies, which this year are celebrating their 150th anniversary. First to be organized was the British and Foreign Bible Society, in London, in 1804. Twelve years later, in 1816, the American Bible Society came on the scene as an outreach of about two hundred smaller societies, and as the first interfaith organization on a national level in the United States. In the course of the 150-year period in which these Bible societies have been in existence, the Bible, in whole or in part, has been printed in 991 new languages or dialects, a number several times larger than the 73 languages or dialects in which it had appeared in all the years previously. Here is a great achievement, and it is highly appropriate that all our churches join in making this year's Universal Bible Sunday a large success. For use in the observance of the day, the American Bible Society has issued a pamphlet on how the Bible came to Latin America, and what its impact has been through the years. It is a story that everyone should know.

### **New York Baptists Blast Bingo**

**B**APTISTS consistently have been opposed to all forms of gambling as psychologically, morally, and economically disintegrating." So began a strong resolution on bingo

and other forms of gambling which the Baptist Missionary Convention of the State of New York adopted at its recent annual meeting in New York city. Deploping the inclusion of the plank for the legalization of bingo in the platforms of both the Democratic and the Republican Parties in the state, the delegates (1) reaffirmed the position of the New York State Council of Churches and its constituent bodies in opposition to "all forms of gambling, legal or illegal, for whatever purposes, by whomsoever conducted"; (2) deplored, in particular, forms of petty gambling, such as bingo, on the ground that they offer widespread appeal to people least able to afford them; and (3) stated unequivocally that churches and worthy benevolent organizations do not need funds received from gambling. The delegates could not help remembering that they were meeting in a city in which a police officer had recently been demoted after thirty-six years of service, for the simple reason that he had refused to turn his back on bingo games that were being played in open defiance of the law. Ponder these words from the front page of *The New York Times* of October 11: "Bingo, which poured thousands and thousands of dollars into the treasuries of churches and other organizations while the police looked the other way, will be brought into the open and voted upon." What crimes have been committed, how many young lives have been started on the road to ruin, while the police looked the other way! It is time for the people—including church people—to get their eyes open.

### **Christmas Comes Again**

**D**ESPITE the intricate problems and deep-seated evils which we have considered in the paragraphs that precede this one, Christmas comes again—comes with its traditional warmth and cheer and its spirit of peace and good will. It has been coming that way for centuries. Indeed, it was into a world not far different from ours that Christ was born. And it was to change that world—and ours—that he lived and taught and labored and died and lived again. He finished his work, went even to the cross, did all that he could do, and left the rest to his disciples. He left the rest to us. This Christmas, let us not forget.

## What Kind of Year Has It Been?

**W**HAT kind of year has 1954 been? For what is it most likely to be remembered? What have been its principal events, and what bearing have they on the spread of the Christian gospel? Inasmuch as Christianity is concerned with the whole of life, these questions should be of vital interest to everyone who reads these lines.

As the year opened, there was no fighting in Korea, but the peace that prevailed was strictly military, and there was widespread apprehension that hostilities might be renewed at almost any moment. There still was no settlement of the conflict that had divided the nation, and none was in sight.

In Indo-China, the seven-year-old struggle with communism continued indecisively, but with constantly diminishing hope that the French Union forces would be victorious.

Strangely enough, Premier Georgi Malenkov of Russia had said on New Year's Eve: "I believe that there are no objective obstacles to an improvement of relations between the U.S.S.R. and the U.S.A. in the new year . . . and I hope that it will be so." But our Government, sensitive to the difference between talk and action, was skeptical. So in his message to Congress, President Eisenhower spoke firmly of reducing the Communist threat without war by building up unity and strength in the free world. American freedom, he said, was threatened so long as the Communist conspiracy existed.

Big Four foreign ministers, meeting in Berlin, spent twenty-five days trying to untangle the mess in Germany. There was much talk but no action. The conference got nowhere.

By February, top-level Washington officials were holding meeting after meeting on the problem of what to do about Indo-China. There was serious talk about using United States ground, air, and naval forces to assist the French, whose backs were squarely against the wall. And as late as April, Secretary of State John Foster Dulles was talking about "united action" in the conflict, despite the possibility of setting off general war in South-east Asia, if not a third world war, and the growing hope in Europe for a negotiated peace

at the forthcoming Geneva conference on the Far East. Indeed, Dulles spent an entire week conferring with high-ranking Washington officials and with Canadian and Far Eastern ambassadors before his departure for London and Paris. A few days later he found Paris unimpressed by his proposal for "united action," and London shouting, "No!"

Finally, in July, when it was apparent that the war in Indo-China was about to end in a Communist victory, French Premier Pierre Mendès-France declared that he would obtain a peaceful settlement by midnight, July 20, or resign. He missed the deadline by a few hours, but reached his objective.

Other major developments, of course, were taking place simultaneously. One was our Government's first revelation of the power it had found in the atom since a small group of scientists in Chicago a little more than eleven years previously had witnessed the first self-sustaining nuclear reaction. The Government's statement was to the effect that the H-bomb could wipe out any city on earth, and that the A-bomb dropped on Hiroshima had only a small fraction of the power of the H-bomb exploded at Bikini on March 1.

Another development, in September, was the death of the proposed European Defense Community. The French Assembly, by a vote of 319 to 264, delivered the finishing blow. The reason: fear of a rearmed Germany, remembering that twice in a generation German armies had overrun Europe at a frightful cost. A few days later, however, a nine-power conference was held in London, and a compromise plan was worked out. This plan, as it was developed in a subsequent conference in Paris, subject to ratification by the contracting powers, gives West Germany near-sovereignty and links her militarily to the defense of Western Europe.

On the domestic front, as the year opened, the Eisenhower Administration was going into its second—and testing—year. Communism and the national economy were the points of principal interest.

Senator John W. Bricker's proposed amendment to the Constitution, designed to limit the

treaty-making powers of the President, was supported by a variety of extreme nationalist and isolationist groups whose primary aim was to get the U.S. out of the U.N. and the U.N. out of the U.S. President Eisenhower, "unalterably opposed" to the Bricker plan, stood his ground, and the proposed amendment was defeated.

Then there was the junior Senator from Wisconsin, Joseph R. McCarthy. Asked early in the year about his plans for his committee on government operations, he said, bluntly, "We'll do in 1954 exactly as we did in 1953." He kept his word! Though proposals for curbing his power flew thick and fast, McCarthy continued, in the name of defending democracy against communism, to hack away at the very foundations of democracy itself—civil liberties, without which there would be no democracy at all.

By this time, of course, all the world knows of the infamous McCarthy-Army hearings, televised across the nation and spread by newspapers and radio around the globe. The entire episode is a blot on the American record which is there to stay, even though it is partly erased by the extent to which McCarthy's fellow Senators and large numbers of the American people have registered gritty disapproval of McCarthyism.

Fortunately, there was a brighter event on the domestic front. On May 17 the Supreme Court, by unanimous decision, declared the segregation of races in the public schools to be unconstitutional. But even the brightness of that ray of hope for better race relations was dimmed by organized defiance in some states and by scattered resistance in others. With the District of Columbia leading the way, however, it appeared as the school year opened that segregation was on the way out, even before the Supreme Court spelled out the exact procedures for enforcing its decision.

Then came what may turn out to be the greatest single event of the year. At Denver, Colo., in September, President Dwight D. Eisenhower waved a radioactive wand that not only started, thirteen hundred miles away, at Shippingport, Pa., the world's first commercially operated atomic power plant, but

may have ushered in a new era of atomic development.

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In religion, the year has brought three principal events. In May, the American Baptist Convention, in annual session at Minneapolis, Minn., adopted "A Statement Concerning Freedom," commemorating the 350th anniversary of the birth of Roger Williams. The statement singled out two forms of tyranny which threaten our basic human rights today. One is the tyranny "which seems to respect neither God, nor man, nor truth, and finds expression in forms of communism." Faced by this tyranny, "the clear duty of the church is to offer stern moral resistance . . . by every lawful means." The second tyranny "seems to respect neither rights of individuals nor democratic processes of our nation." It is to be found among "individuals and groups . . . so intent upon combating the menace of communism that they adopt the very principles and methods which make communism frightening." The church also has a clear duty to oppose this second tyranny.

In August, the Second Assembly of the World Council of Churches, at Evanston, Ill., got nowhere with its main theme, "Christ—The Hope of the World," but by this very impasse demonstrated, it would seem, once and for all that the road to Christian unity is through the gateway of work, rather than theology, or even worship.

In September, the general board of the National Council of the Churches of Christ in the U.S.A. issued a statement on "Christian Principles and Assumptions for Economic Life," which expressed the concern of the Christian gospel for every area of life.

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Such, in briefest outline, is the kind of year 1954 has been. The year could have been better—far better. Yet it could have been worse—much worse.

Two considerations face us as Christmas approaches: First, the Christian responsibility for making disciples of all nations is an unfinished task. Second, in the commitment of Christians to this unfinished task is the hope of the world.





Work is the order of the day in the girls' dormitory. Japanese youth take their work seriously



Campus life is very much the same in all lands. Boys and girls like the "extracurricular courses"

## Kanto Gakuin

*The story of a university that offers a daily Christian witness as the people of Japan face the challenge of a new way of life*

By STERLING S. BEATH

THE AIM of Kanto Gakuin University, Yokohama, Japan, is to win its students to Christ and to reach out redemptively into the community. The story of Shintaro Hashimoto shows something of how this goal is being reached today.

A former student of the Japanese Naval Training School, Shintaro Hashimoto became a *kamikaze* pilot during the last war. Because of a tragic situation he had lost all hope, and could think of no better solution of the problem than to lay down his life for his country. But he survived the war, entered Kanto Gakuin's evening school, and joined a Bible class. Here, for the first time, he met Christ and gladly accepted him. Today, a Sunday school teacher, he seeks constantly other opportunities to win people to Christ. He looks forward to establishing a Christian home.

Japanese Christians have always desired educated church members as well as an educated ministry. In response to this need, there was established in Yokohama, in 1918, the Mabie Memorial School, a middle school, named in honor of Henry C. Mabie, foreign

secretary of the American Baptist Foreign Mission Society from 1890 to 1908. In 1927, added to this middle school were several new departments of junior-college grade—all under the name of Kanto Gakuin. During the Second World War, the school suffered severe losses. Indeed, particularly in the higher departments, many of its buildings were completely destroyed. The blow was heavy for a young, struggling institution to bear.

At the close of the Second World War, the American Baptist Foreign Mission Society purchased a second campus, formerly the site of the Japanese Naval Training School, eight miles south of Yokohama. This campus, known as Mutsuura, Kanazawaku, is the home of Kanto Gakuin University. It is located on an inlet of the sea, but is almost surrounded by hills. This location, ideal for a university, has been made famous by the eight woodcuts of the artist Hokusai. Indeed, locally, the district is called Hakkei-Kanazawa, or "Eight Beautiful Views."

Though the two campuses are linked in a combined educational institution, the gen-



Two girls, one dressed in the Western manner, the other in traditional Japanese, enter the main gate



Chancellor Sakata looking at a television exhibition held by the college of engineering at Kanto

eral policy has been to concentrate higher education on the Mutsuura campus and secondary education on the Yokohama campus.

The university is a four-year institution organized under the new educational law of the Japanese Government. It consists of two colleges (a college of commerce and a college of engineering), with courses in mechanics, architecture, electricity, and civil engineering. The first two years of the colleges are devoted to general cultural education, and in the two final years there is specialization.

The Institute of Christian Studies is an important part of the university. It gives a five-year course for the training of students for the ministry and other Christian service.

Also as integral parts of Kanto Gakuin are the following: a junior college, offering courses in English, domestic science, commerce, and technical subjects; a high school; a primary school; a kindergarten; and a commercial technical high school and an English school, both meeting at night.

The total enrollment is over six thousand students—about the same as the total number of Baptists (related to the American Baptist Convention) in the whole of Japan. Here is an indication of the challenging opportunity offered at Kanto Gakuin—a challenge which is being met, at least in part. Every day the students are brought into contact with some form of Christian witness. Two hundred students are engaged in Christian service, and a large percentage of the college students attend non-compulsory daily chapel services.

In a non-Christian country, such as Japan, it is exceedingly difficult to secure well-trained Christian teachers. The university has fifty full-time teachers and nearly the same number of part-time teachers. About 40 per cent of the full-time teachers are Christians, and the non-Christian staff members are sympathetic toward Christianity and are in full accord with the Christian principles of the university.

Missionary educators have played an important part in the past and still find many opportunities for service, such as conducting Bible classes, giving chapel talks, having personal student conferences, and keeping their homes open to the students. Today there are two missionary families and a single missionary on the university staff.

In many ways President Tasuku Sakata has been the guiding spirit of Kanto Gakuin. He has been president from the time of the founding of the institution in 1918, and has made it his life task to present Jesus Christ to students. It was he who gave to Kanto Gakuin its motto: "Be a man and serve." His idea of being a man is: "Be ye perfect, even as your Father in heaven is perfect."

Now seventy-seven years of age, President Tasuku Sakata is still considered one of the great and active Christian educators in Japan. He feels that he owes a great debt to the famous Japanese evangelist, Kanzo Uchimura, with whom he became acquainted in the second year of high school and with whom he first studied the Bible.

During the spring of 1954, a change was made in the administrative set-up of Kanto Gakuin. While Mr. Sakata continued as president of the whole institution from kindergarten through college, Professor Genzaburo Shirayama was elected president of the university section. President Shirayama, who has served Kanto Gakuin for twenty-six years, is an enthusiastic supporter of the university. During the past summer he visited the United States to gain fresh ideas for his new position.

A former Kanto teacher, Saburo Yasumura, wrote recently: "We are not anxious to gather hastily an unripened crop, nor a mere conventional one. We want the boys to become Christians to the very core of their being." Such continues to be the Christian spirit at Kanto Gakuin University.

The university church has grown from nine to more than one hundred members in the last few years. During 1953-1954, twenty-seven new members were received by baptism. The average Sunday attendance is two hundred. Besides the regular religious services for the students, the church has extended into more than ten centers in the community.

Moreover, regular evangelistic meetings are held in homes, in kindergarten halls, and at the near-by hospital. This church also conducts a night school, in which Christian students from the university teach.

Religious Emphasis Week is held every year at the end of November. Its aim is to present the Christian message to students and faculty so as to challenge non-Christians to accept Christ and to revitalize the spiritual life of those who are already Christians. The general theme for Religious Emphasis Week in 1953 was "Christianity and the Modern Age." Addresses were given by a Tokyo university professor; a prominent business lay Christian; Emil Brunner, famous Swiss theologian; and a brilliant young Baptist, Masumi Toyotome.

A professor at Kanto Gakuin makes this comment: "There is a church which is a part of Kanto Gakuin. This church is the chapel of the university, and the bell rings at 10 A.M. every Sunday to tell the neighbors the time for worship. Not only the faculty of Kanto, families and students of the university and the high school, but also many neighbors come



It is full sail ahead for Kanto Gakuin's yachtsmen on Hirakata Bay



to join the service. The pastor is Mr. Ishii, who is a professor of the history of Christianity and the theory of Christianity in the university."

This chapel church may be considered the center of religious life, not only for the students on the campus, but for the people in the neighborhood for as much as ten miles around. The sound of the church bell, when heard in the neighborhood, tells the neighbors that they are a part of the spiritual family of Kanto Gakuin.

A girl student, Reiko Mizuno, says: "I can never forget this spring, because I realized my ambition of entering Kanto Gakuin Junior College. Every morning at a little past ten the bell calls for chapel service. In contrast with these fine impressions, I am very much disappointed with the old, shabby school buildings. On the other hand, the campus is spacious, situated in very beautiful surroundings, with a clear, quiet atmosphere. I like to study in small classes as I do now, with friends and professors who are very friendly. I am looking forward to the two years of college life so full of meaning and happiness."

These are strategic days for the young people of Japan. Old traditions and customs are breaking down. In some cases there is a tendency for them to change too quickly, and perhaps to lose much that was of value in the old. At such a time of transition an institution like Kanto Gakuin can play a vital part with its Christian emphasis. We need strong Christian men and women who can stand up against the materialism which characterizes so much of the modern Japan. We need a virile Christian witness—a vital, living gospel that is relevant to every area of life. In the word of Fosdick's great hymn:

God of grace and God of glory,  
On thy people pour thy power;  
Crown thine ancient church's story;  
Bring her bud to glorious flower.  
Grant us wisdom,  
Grant us courage,  
For the facing of this hour.  
Save us from weak resignation  
To the evils we deplore;  
Let the search for thy salvation  
Be our glory evermore.  
Grant us wisdom,  
Grant us courage,  
Serving thee whom we adore.



These girls, assembled with their teacher, have one purpose—work



# A Grain of Wheat Died

*Is the work of our missionaries in vain?  
Let a Japanese Christian give the answer*

By TAKAASI AIKAWA

**I**T HAS BEEN eighty years since you sent your first missionary to Japan. During that time, many churches have been built, and many thousands of Japanese have become Christians.

So missionaries have done, and are still doing, a remarkable piece of work in Japan. They are changing the hearts of the Japanese. They are changing Japan—from the inside!

Let me illustrate by telling you about Mr. and Mrs. C. H. Carpenter, who were sent to the northern end of Japan in 1886. The village where they lived was very primitive—no electricity, no water pipes, no railroads. Big bears often came down from the mountains, killing horses and injuring people. Rats, the size of young cats, lived without fear of human beings, running around the houses even in daytime. Besides all that, there was the language difficulty. As no one understood English, the missionaries had to study Japanese from the beginning. After only four and a half months of this hard life, Mr. Carpenter died, leaving a small church of five or six members, and a struggling Sunday school. To worldly eyes, he accomplished nothing.

But among the pupils of that Sunday school where Mrs. Carpenter carried on after the death of her husband, was a boy of fifteen or sixteen years of age. Mr. Carpenter had loved this boy, and had sent for him when he was dying. Grasping the small hand, the missionary prayed that God might use this boy as a minister of the gospel. At the close of the prayer the boy promised that he would become a minister. That boy became my father,<sup>1</sup> Rev. Hajime Watanabe, now in his nineties.

<sup>1</sup> Mr. Aikawa explains that in his marriage he took his wife's name. Japanese custom decrees that a girl cannot take her husband's name unless she has a brother to carry on her own family name. Since the war, however, a new law gives more freedom at this point.

To be a minister in Japan at that time was a difficult undertaking. The salary was very small and there was some persecution. I well remember those bitter days of my own childhood, when we could not buy enough food or suitable clothing. My brother and two sisters died as a result of that hardship. As my father's parents were earnest Buddhists, they strongly opposed his becoming a minister. But in the end both parents became Christians, and when my father married he married a Christian woman and built a Christian home.

So the death of Mr. Carpenter brought into being a Christian home with more than eight members. Moreover, my brothers and I became Christian leaders in Japan. My brother, Kazutake Watanabe, became manager of the Christian Social Institute, and is now lecturing in Colgate University as a visiting professor. I became head of a Christian junior college. Very shortly my daughter, a fourth-generation Christian, will go to the United States to study.

Kanto Gakuin was founded by my father, with the help of Mayor Ariyoshi, a famous Christian political leader; Charles B. Tenney, an American missionary; and T. Sakata, who is president of Kanto Gakuin. Kanto Gakuin has about six thousand students. Every morning a large number of these, both boys and girls, attend the chapel service. Thousands of graduates of this school are bringing Christian influence into Japanese life. The spirit of the Carpenters lives in these thousands of young Japanese. It is as though a grain of wheat died, so that new life might come from it.

Recently a young man told me some of his experiences in China during the war. Though

he was a captain in the Japanese army, he could not in good conscience do an evil deed or cruel thing, because he had attended a Christian school. One day he was passing a farm house that was on fire. He ordered his men to extinguish the fire, though he was obstructing the progress of the war by doing it. Yet he could not help doing it, for he knew something of Jesus' teaching about love. The death of Mr. Carpenter was not in vain.

Another missionary of whom I should like to write is James H. Covell, who was sent to Japan in 1921. He was a very calm, quiet young man, an extreme pacifist. As the war approached, the Japanese Government watched him closely. For Japan, he was a "dangerous person," because he often talked about peace in the classroom. In 1933, he was forced to go home. As he was leaving Yokohama Harbor, we went to see him off. Suddenly a stranger tapped me on the shoulder and demanded, "Tell me the name of each person who came to see that dangerous man off." The stranger was a man from the "thought police."

Mr. Covell went to the Philippines, where he became a professor at Central Philippine College, now Central Philippine University, in Iloilo. About a year and a half later, the war broke out. We had no news about Covell for two years, and then we received news of his tragic death. He was hiding in a mountain with his wife and ten other Americans (three men and six women missionaries and one child). In December, 1943, Japanese soldiers found their hiding place and captured them all. According to rumor, Mr. Covell had been asked to do something to assist the Japanese army, such as interpreting or translating for propaganda, but of course, he refused. So those twelve Americans were killed.

The sad news reached the ears of Margaret Faith Covell, oldest daughter of Mr. Covell, three months later.

I first saw Margaret, a social worker, when she was a small girl. As a young woman, on the very day she learned the story of her parents' tragic death, she decided to ask for work in a relocation center for Japanese in the United States, so that she might use her Japanese language to the best advantage. Her sister, also, who had finished college and gone to Hawaii as a librarian, sent a gift of \$900

to the American Baptist Foreign Mission Society, asking that it be used to educate some Japanese.

The next day Margaret presented herself to an army officer and expressed her desire to do something for the Japanese. She was sent to a concentration camp, where she did everything she could to comfort and strengthen the Japanese prisoners of war. What did it all mean? They could not understand.

In the Japanese moral code, the most important filial duty is to take revenge upon those who killed one's parents. So the Japanese prisoners wanted to know the meaning behind the wonderful deeds of this American girl. They found the Bible, Jesus, and the love of God. In the next few months many of them became Christians.

Among the returned prisoners was a young naval officer who was working under Colonel Fuchida, the same Colonel Fuchida who commanded the squadron which had attacked unprepared Pearl Harbor. This young officer told him the story of the Covells. Colonel Fuchida was an excellent officer, a brave and famous man, but his heart was empty.

You, I am sure, do not know what real hopelessness is. So I will tell you. Many men and women died from unknown causes just after the war. Their bodies were found on the street. Doctors examined them, but found nothing wrong. The real cause of death was hopelessness.

Colonel Fuchida was living in just such state of mind—looking desperately for something on which he could rely. It was at that very moment that he heard the story of Margaret Covell's kindness. He clutched at it. He devoured it. He visited missionaries, attended churches, studied the Bible, trying to find out what was behind her wonderful deeds of love. He found Christ. He became a Christian, and then a preacher. Now he is traveling all through Japan preaching the gospel.

In a pamphlet written about the twelve martyrs in the Philippines, Jesse R. Wilson concludes: "May we not believe that some even of those who put them to death will one day yield to Christ, because of the way in which they died?" Yes, they did yield to Christ—those soldiers who put the missionaries to death. Here again a grain of wheat died and brought forth much fruit.



# Dreams Do Come True!

*A visit to the villages of our Bengal-Orissa Mission led to the realization that I had received far more than I had given*

By SHIRLEY L. HILL

**H**OLD TIGHT," Glenn shouted, and the jeep came to an abrupt stop. All the morning, as we had tried to make our way to a little village only four miles distant, we had been stopped repeatedly while the men removed huge stones or some other obstruction from our path. But as I sat there in the middle of nowhere, with thirteen others in our overloaded jeep, I thought, "Dreams do come true!"

For five years Glenn and I had worked in the little Santal village of Bhimpore. We had studied the Bengali language and had grown to love both the people and our task. Many of our students in the school at Bhimpore were from villages as far as one hundred miles away, in what we call our Dompapa area. Glenn had made many trips into the district, visiting in the homes of Christian families and getting to know them more intimately. Though I had dreamed of going on one of these trips, I was always tied at home with language-study, babies, schooling of older children, or sickness. Indeed, I had almost resigned myself to never seeing this wonderful Dompapa area.

But now I was on my way! My dreams had come true! Our dozen pastors, with Glenn and Art Sanford, had planned their annual tour of two weeks to all the Christian villages of the area, and somehow wives and children were included for four whole days of the tour. There I was, with our two sons, Leslie and Gary, seven pastors and two pastors' wives, one small baby, and Badal, our cook, all packed into our jeep. Ahead of us was the Sanfords' jeep, with Nathalie, Vickie, and Dan, among others, on top of bedding, cooking utensils, food, and tools essential for building new roads!

"Accha ('All right'), let's go!" said Glenn, as he and Art Sanford finished removing an impassable lump in the road. So off we were for Chukriparda, only four miles away, but

with the roads as they were it seemed like forty miles.

On the way we stopped at a village where lived the descendants of the first Christians in Dompapa. They greeted us almost with awe, as we were the first missionaries to reach the village by car! There were many calls to make at the homes of our school boarders, some of whom had married and settled here, before we got away. Darkness added to the difficulties of the road, and upon our arrival at Chukriparda we made our beds in the dark.

Glenn, four-year-old Gary, and I, slept on a bed of rice straw laid on the floor of the jeep. Two of the older boys slept on camp beds under the stars. The night after we women and children left the tour, a royal Bengal tiger kept an entire village awake as it prowled around, roaring its displeasure. Dan and Leslie were glad they were not sleeping out that night!

We were early risers on the tour; for by daylight our jeeps would be surrounded by a staring, silent group of Santals transfixed by the sight of strange white people. So we dressed while it was still dark, but had spectators as we combed our hair and brushed our teeth. The onlookers wasted no time as they watched our ablutions; for each one was busy with a small twig, either chewing it or rubbing the teeth with it.

It was a pleasure to stay at Chukriparda. Even the non-Christians showed affection and respect for Porish Babu, the young pastor stationed there. We visited in the homes of many of our school boarders. Wherever we went, we were seated on the simple beds, strung with homemade rope. The women came to place shiny brass vessels of water at our feet, bowing themselves to the ground, signifying their welcome and their respect. Then we would tip a little water out of the vessel, onto the dirt floor, showing our pleasure in accepting their hospitality.



Two of the pastors' wives who accompanied the missionaries on the tour of the Dompura field

Next, the women declared their intention to wash our feet. This experience brought home to us what it really meant in ancient Galilee when, after a long tramp across the hard fields, Jesus graciously accepted the washing of his feet. After traveling five hours over Indian rice fields we found it was a wonderful experience to have our feet washed in cool water and anointed with a soothing oil, as the Santals do it.

We visited in Ram Murmu's home, marveling at the simple beauty of the place. His was a typical Santal home—not large, but with four wings surrounding a central courtyard. The cowshed was at one end, and the sleeping rooms were at the other. On one side was the cook house, and on the other the store room. Santal homes are immaculate, and the walls are decorated with lovely designs made of the colored clays found in that area. We could always identify the Christian homes by a cross over the front door.

Whenever we arrived at a new village we always held a prayer meeting—a time of inspiration and fellowship for all of us. Each pastor had some special talent. For example, Ram Murmu made us forget the rough roads and the hot sun as he led us in the Santali songs of joy. All the pastors were good to our children, explaining things to them as we traveled. Following the prayer meeting, the women served us delicious rice and curry. By that time it was 10:30 P.M. and time for bed.

After a night at Haldajuri, we hurried about to make farewell calls on all the Chris-

tians, hoping to get an early start on the twenty-mile trip to Bromradhi, our next stop. But Glenn was fenced in by villagers wanting medicine. They have no access to reliable doctors or hospitals, and even our meager medical knowledge is eagerly sought after. It was late before we could leave for the village nestled in the Bihar mountains.

As we rounded a sharp curve in the middle of the jungle, there appeared a band of boys, dressed in white and playing homemade flutes, cymbals, and a drum. They had come to show us a shortcut to Bromradhi. This village is not so prosperous as are other places, since the farmers there grow their rice on sloping fields, not yet having learned the art of terracing. But poverty did not affect their warm, loving welcome to us. Our day there was one of the most memorable of the entire journey. The people were hungry for God's Word.

Language was a barrier. We speak Bengali, the Sanfords Hindi, and the people of this village Santali. Fortunately, two of our pastors spoke all three and some English, too. As we seated ourselves on mats in the courtyard, Glenn spoke simply, but revealingly, about the two gardens, Eden and Gethsemane, one meaning sin, the other prayer.

As the sun sank we could hear the youngsters on the foothills, calling their cattle home. Soon the cattle came pounding through the village and into the midst of the sixty-two people (all the Christians of the community) sitting in the small courtyard. In walked four immense black water buffaloes, then three cows, a frisky calf, nine sheep, three goats (which kept butting at each other throughout the sermon!), and several clucking hens with their new brood of chicks. Two barking watchdogs completed the pastoral scene.

Only *we* seemed conscious of any disturbance! The villagers, enthralled with listening, were so used to the presence of the animals that they took it all for granted. I remembered that God's brightest glory shone on a humble stable more than nineteen hundred years ago, and felt that here in Bromradhi, too, God was close to us.

Ram's wife, Salome, was with me as I went to the jeep to prepare our beds for the night. I noticed a slight figure in front of the headlights, a young girl who kept her face hidden and turned away from us. Salome asked what

she wanted and then said to me, "She is an orphan and blind and asks that you restore her sight." Now fifteen, the girl recalled that she once had good eyes. Perhaps some village medicine given for a childhood sickness had resulted in her blindness. There are many such cases. I was struck by the beauty of her face, aside from her eyes, which were like crackled marbles. Through Salome I told her I could do nothing to restore her sight. But though she would never see again on earth, she could see wonderful glories in heaven one day, if she accepted Christ. Very simply and earnestly, she said, "I want to be a Christian."

It was a cold night. I wore a warm dress and a sweater, while she shivered in rags. Yet gladly she expressed her desire to follow Christ. We found a shawl and put it around her shoulders. You should have seen her smile! We brought her to the attention of the pastor and the church. Hers is a real problem for the Christian community, so poor that even one more mouth to feed is a burden beyond our comprehension. Such is the deep poverty of India.

Next morning we went in a singing procession to the home of Hira Marndi and his wife, who had asked for baptism. With flutes playing and a Santali song of joy ringing forth, a group of fifty Christians marched along the high ridges separating the rice fields to the lazy stream beneath a big tree. It was a simple baptismal service, and again I felt God's presence as I saw the look of happiness on the faces of Hira and his wife.

Then, all too soon, came the day for our return journey. We were decorated with bright garlands of marigolds, and bands of boys ran ahead to show us the way. As the jeeps circled the mountainside, we caught our last glimpse of the straw roofs far below. I knew within my heart that I had received far more, on this trip, than I had given. I had glimpsed great riches overshadowing poverty.

I thought of the millions in India who have never heard the story of Jesus, who are untouched by the gospel. I looked at Glenn and knew that he felt as I did. While the pastors started another Santali song of joy, and the jeep rounded the mountain roads, we gave ourselves anew to the Master's service.



A typical tour breakfast, with jeep tailboard for a table. Left to right: Missionary Art Sanford, son Dan, Shirley Hill, and Mrs. Sanford



# What Made the Wise Men Wise?

*A Christmas Meditation*

By HAROLD COOKE PHILLIPS

THE WISE MEN in the Christmas narrative were wise in that they were learned in the lore of their time. They were probably astrologers—men who, by studying the heavens, so it was thought, could predict the events of earth. However, it is not for their alleged knowledge of the stars that we call them wise; for, indeed, that knowledge has passed away. Astrology has become astronomy, even as alchemy has become chemistry.

Why, then, were they wise? For one thing, because they acted on the vision that had come to them. "We have seen his star in the East, and have come . . ." It is conceivable that others may have seen what they saw. If so, they are lost to history. Their vision paled in the light of day. It is not the light we see, but the light we follow, that makes us wise. The Wise Men were wise because they followed the gleam. They persevered. "We have seen his star . . . and have come. . . ."

The Star of Bethlehem may be regarded as a symbol of any gleam of truth God sends to us. Peter saw a star. He had been reared in a tradition which was wont to regard those of a particular race as having a unique, if not exclusive, monopoly on God's love or concern. To him, however, came the vision of a great truth—the inherent dignity and worth of a man in the sight of God regardless of race. Presently there was a knock at his door—messengers from Cornelius, the Gentile. And like the Wise Men, Peter *acted*. He journeyed to Cornelius, to whom he said: "You . . . know how unlawful it is for a Jew to associate with or to visit anyone of another nation; but God has shown me that I should not call any man common or unclean."

Paul saw a star. He saw in Christ a universal figure, one who transcends every particularism of race, class, or nation. He acted on this truth and Christianity became a universal faith. Wise men, when they see a gleam of truth, follow it.

No sky is ever completely starless. Even this dark world of our time has its star—the promise of a world community. It is not easy to follow that star today. It was not easy for the Wise Men to follow their star. They came from afar. They confronted, as we do, Herod's ruthless tyranny. But they persevered. Those who seek peace through the United Nations and pursue it, may be dubbed daydreaming idealists. "We have always had wars, and we always will." But even as the Wise Men persevered despite obstacles, so must we.

Nor is your life or mine without its star. As William Law puts it, "When the first spark of a desire after God arises in thy soul . . . give all thy heart unto it . . . follow it . . . it will lead thee to the birth of Jesus in thine own soul." The tragedy of many of us is not that we have not seen his star, but that we have not journeyed in its light. The Wise Men not only saw, they followed. That is one reason why they were wise.

The Wise Men were wise because they were internationally minded. One of them, tradition has it, came from India, another from Persia, the third from Chaldea. And they journeyed, those three kings, across deserts to a small village in what was to them a foreign land. They saw something of supreme worth beyond their own borders. It is conceivable that they may have said, "If this star does not focus its beam within our boundaries, the thing to which it leads cannot be of much account." Their love of country, their pride of race, might have made them nearsighted, or might have destroyed their capacity to be fair or objective in their judgments of others.

But they did not say that, because they were wise. They knew what we sometimes forget; namely, that God often reveals his truth in most unlikely places. "This is God's country," we sometimes say. The truth is that every country is God's country, even a so-called Iron Curtain country.

We need the wisdom of these men today, especially we Americans. We are so "sold" on our standard of living that we tend almost unconsciously to judge other people by our materialistic measurements. So we miss the enduring values that may inhere in their culture. Measured by our standards, would we have been greatly impressed by what the Wise Men saw in Bethlehem? Here was a little baby who was cradled, not in a palace, but in a stable. How often do we miss significant values because they appear in such unlikely places! But these men did not. They were wise. They looked beyond the outward trappings to eternal truth. If we shared their wisdom, while we should not love our country less, would not our understanding and appreciation of other peoples increase?

Their international outlook is seen also in their apprehension of the universality of Christ. Their own gods were national deities. But in uniting about the cradle of Christ they found that which transcended nationality. Did they not see in Christ God's answer to our international conflicts?

This problem of finding that in which men can cohere is no longer academic. It is first on the agenda. We cannot put it off. Everything seems to be saying, "Cooperate or perish." Is Christ the link to bind the nations together? Were the angels mistaken when they sang: "The glory of the Lord shall be revealed, and all flesh shall see it together"? These foreigners who came from different countries to find, as they stood about the manger, that they were no longer foreigners, but brothers in a shared experience—were they mistaken or supremely wise? What are we putting between ourselves and others—that which repels, antagonizes, scares, or that which elicits trust, faith, good will?

The Wise Men were wise because they realized the importance of worship. "We have seen his star in the East, and have come to worship him." They came not just to see him out of curiosity, to talk about him as though they were gossip mongers; they came to worship him.

"How foolish this seems!" someone may say. "Can you imagine three men in their senses journeying days on end just to worship God? Are there not thousands of people who live across the street from churches who never

take the trouble to walk across? What foolish men those three kings were!" On the contrary, in this too they were wise.

For what is the meaning of worship? It is the orienting of life Godward. It is coming just as we are with our limitations, our failures, confusions, doubts, fears, griefs, our sins, and turning ourselves Godward, seeking his cleansing, his light, his love. To do that is the deepest wisdom.

Have you ever wondered why the Christmas story grips us so? Each item of the story is not in and of itself so very impressive. Shepherds in the field? There is nothing unfamiliar about that. A brilliant star in the sky—have not millions seen Halley's comet? Men on a long journey? A baby in his crib with radiantly happy parents? None of these things are so unusual. But in the Christmas story they have peculiar meaning for us, because they were all oriented Godward, became the media of God's revelation. "The angel of the Lord came upon them, and the glory of the Lord shone round about them."

In a sense, all genuine worship is a revelation of God. It lifts life to a higher level. It turns the light of God upon the commonplace things of earth. It is Jacob's stony pillow transfigured by the divine: "Surely the Lord is in this place." As George A. Buttrick has well said, "People do not live without worship—they die. They sink below themselves when they cease to worship one above themselves."

The Wise Men understood that personality is the key to life's meaning. They did not come seeking gold or oil, but a person. They were led by nature, a star, to that which transcends nature. Is it not significant, too, that the one they sought was a child? "Where is he that is born . . .?" they asked. Did they see the significance of childhood, its unpredictable possibilities? Is it just bigness and power that impress us? Do we have the discernment to see the promise in events or movements that come in swaddling clothes?

Personality is the key of life's meaning, and Christ is the key to personality. So Christmas calls us to develop the God-given possibilities within our own personalities, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ."

# Christmas in Home-Mission Lands

*Christmas customs among non-Protestants dramatize the need for the evangelical witness: "Christ is born!"*

By HELEN C. SCHMITZ

AS ONE goes about our home-mission lands, one sees in each country familiar observances of Christmas. Santa Claus, the Christmas tree, and the creche are on every hand, but here and there customs indigenous to the people have been preserved.

## ALASKA

Mr. and Mrs. William Stone, of the Kodiak Baptist Mission, Alaska, visited the village of Ouzinkie at the time of the celebration of the Russian Orthodox Christmas. On Christmas Day the villagers went to church for special services. One of these was the consecration of the Star, a framework of sixteen points on a wheel that may be twirled.

After the church service, about twenty people take the Star into the village. Reverently entering each home, they sing Russian Christmas songs, as the leader twirls the Star. When the singing is completed, treats are passed, and the singers go on to the next house.

The ceremony of the Star is followed by the masqueraders. They also go to a special church service before putting on their masks and visiting the homes. They do not unmask until the last day of this ceremony, which is climaxed with several nights of dancing.

Many of the people on Kodiak Island carefully observe the ceremonies of the Russian Church, although often they do not know the meaning of these ceremonies. One of the mission girls summed it up this way: "They just don't understand that it is important to live right all through the year, not just for the Holy Days only."

The missionaries try to make Christ personal to the children, so that the children, in turn, may help to free their elders from slavery to ritual, fear, and superstition.

## NICARAGUA

The boys and girls of the boarding departments of Colegio Bautista, at Managua, Nica-

ragua, have their Christmas tree before going home for vacation. The girls have a tree out in the yard, which they enjoy trimming, after making their own decorations. In the early morning they gather about the tree for devotions. There are no classes that day, and the students have a delightful time.

Greeting cards float around the church for a week or so before Christmas. Very few cards are sent by mail. Everyone gives his cards to someone else to distribute. Formerly, the cards, about the size of a calling card, merely stated: "A Merry Christmas and a Happy New Year." Now, however, cards like those used in the States, but with Spanish sentiments, are coming into vogue.

A midnight supper on Christmas Eve is a common practice. It usually consists of *nacatamales* (a deliciously fancy type of tamale) and black coffee. Sometimes, however, a whole dinner is served. Often this meal is followed by the presentation of gifts and an all-night family party. Christmas Eve serenaders go from house to house, visiting especially hospital patients and shut-ins. This all-night trip, from midnight to dawn, is strictly an evangelical custom. There are plenty of people on the streets all night, but they are not singing about the birth of our Savior.

In between other activities, evangelical Christians spend many hours in buying and assembling small gifts for boys and girls, and filling candy bags. Only the poorest receive gifts—usually clothing instead of toys. Even the simplest toys are expensive. The women and the girls' Sunday school classes make clothing and cloth toys.

December is a month of festivities for many Nicaraguans. During the first week, groups meet in various homes before an altar to the virgin Mary. On December 7, the celebration is brought to a close with the *griteria*. Groups go through the streets, shouting and knocking on people's door. People give them candy



and fruit. It is somewhat like our Halloween celebration.

At Hospital Bautista, patients who are able to do so attend services at the church with the hospital staff. They eat Christmas dinner together, sing carols, and have devotions.

#### EL SALVADOR

Old Salvadorean customs are giving way to Christmas customs of the United States. Christmas trees decorated with colored lights are seen everywhere. Last year, our Usulután church enlarged its platform in the sanctuary for the presentation of the Christmas pageant on Christmas Eve. The pastor had made life-sized camels, sheep, and a donkey, which the young people used in the service.

The Santiago de Maria church held its service on December 26. The church was beautifully decorated with the Christmas flower, *pascua*. The service itself might have been duplicated by any country church in the States. After the program, Missionary Mary Mills gave each worshiper a Christmas devotional book in Spanish, ribbon bookmarks made by some women in Iowa, a bag of candy, and a gift from White Cross (left from that which Miss Mills had carried back from furlough four years ago).

#### MEXICO

In southern Mexico, on December 24, many villages will have branches of pine trees stuck into the ground on each side of the streets leading from the Roman Catholic church to the home of some matron deemed worthy to be the hostess to the "baby Jesus." In the afternoon a doll called Jesus will be taken from the church to this home, and at night most of the women and some of the men of the village will congregate there. When the first rooster crows after midnight they will start their procession, headed by one of the priest's helpers, carrying the "baby Jesus," either in a little glass case or lying on a pretty pillow. Next in line will be the village band, and then a group of women, each carrying a lighted candle.

The procession stops in front of the church, and a few of the marchers enter with the doll. In the churchyard, lighted with gasoline lamps and paved with large flat stones, young couples begin to dance. The principal dancers,

however, are men dancing with other men dressed as women.

Christmas morning the tired musicians go to the home of the leading citizen, who has been honored by being elected *mayordomo* for this feast. It is such an honor that this man will mortgage his land and be in debt for two or three years, so that his townspeople will say that he gave them all the food they could eat and all the liquor they could drink that one day. All day the band plays at his house, and there is dancing in his yard.

But there is another side to the life among these primitive people. Their physical sufferings, for want of medical attention, is beyond the conception of most of the readers of these lines. In the mountains of Mexico, little children are dying of meningitis caused by an earache that could have been easily cured in time. Children die of measles, because no one gave them the simple care they needed.

#### PUERTO RICO

With the coming of November, Puerto Rico begins to be its most beautiful self, growing increasingly lovely as Christmas nears. The people plan for Christmas a long time in advance.

The celebration proper lasts from December 25 to January 6. Protestant churches are crowded Christmas night for the presentation of the Christmas drama. For the most part, non-Protestants celebrate with feasting and dancing. Baptists spend the last hour of the old year in singing and praying in the church.

At midnight, when the bells of the town begin to ring, the people rush home to share in the traditional blowing of horns and pouring of water in the streets as a contribution to a good and rich new year. The celebration closes on January 6, the Three Kings Day. Each child cuts grass and puts it into a box, which he places under his bed as food for the camels which bring the Kings with gifts for all children.

One can well understand the fascination of these folkways. They add welcome drama and color to meager living. To evangelical Christians, however, they are indicative of the need for constantly upholding in prayer all those who proclaim the good news, "Christ is born!"

# Cameos of Our Mission Fields

## 3. Burma

By LEONARD GITTINGS

**B**URMA—land of pagodas, of rice fields, of mountains, of jungles—stretches for a thousand miles along the eastern seaboard of the Bay of Bengal. It is a land of exotic names—Rangoon, Toungoo, Tharrawaddy, Moulmein, Pyinmana, Mandalay—significant in the history of American Baptist missions. Once an independent kingdom, it came under British control near the close of the last century, and became an independent state again in 1948.

Some 20,000,000 people live in its hills and along the great plain of the Irawaddy, one of the most noble rivers of Asia, which is navigable for nine hundred miles. Though generally of Mongolian stock, they are divided into many races and speak many languages. Burmans, Karens, Kachins, Chins, Shans, Lahus, Was, and other groups make up the polyglot population. The chief religion of those who are not animists is Buddhism.

It was in this land that American Baptists launched their first attempt on foreign soil to help "make disciples of all nations," and ever since Burma has been for them a land of important names in missionary annals.

On this impressive list are Adoniram and Ann Judson, great pioneers; George and Sarah Boardman, first missionaries among the Karens; Ko Thah Byu, converted bandit and "Apostle to the Karens"; Ma Saw Sa, first woman physician of the Burma race; Lashi Naw and Sara Zaw Tu, who in 1950 both celebrated *fifty years of devoted service* as pastors among the Kachins; Jonathan Wade, gifted linguist; Elisha Abbott and C. H. Carpenter, leaders in stressing self-support at Bassein, one of the greatest mission stations ever built; Ellen Mitchell, Anna Grey, Gordon and Grace Seagrave, dedicated medical missionaries; Brayton Case, who made agriculture a handmaiden to evangelism; Thra Chit Maung, noted Christian educator; Gustav Sword, evangelist and administrator; Francis

Mason, the Vintons, Norman Harris, Ole Hanson, the Bixbys, and a host of others who have served through the years in this field of opportunity.

With Burmese, Karen, and Kachin leaders, these men and women preached the gospel, healed the sick, built hospitals, and established notable schools like Judson College, the Ko Thah Byu Memorial, Morton Lane-Judson High School, and the seminaries and Bible schools at Insein. They planted a chain of churches from Tavoy to Sumbrabum, in which are now gathered *several hundred thousand* followers of the Son of God.

Not even the fearful destruction of the last great world war and the civil strife which followed the global conflict could destroy the courage, faith, and devotion of these Baptist Christians of Burma. The noble and needed buildings on stations that were powerful centers of Christian influence crumbled under bomb and shell. Church congregations, school populations, and communities of believers were scattered far and wide. Some were severely persecuted; some lost all they had; some were killed. But out of the rubble and confusion of war the spirit of the Christians of Burma rose in triumph. It would not be defeated.

By the scores of thousands the Baptists of Burma have set themselves to the task of rebuilding. Working with some four or five dozen missionaries, they continue to evangelize, to conduct their schools with magnificent success under great difficulties, and to keep the Christian community together.

*A Book of Remembrance*, 1954, gives a total of 171,956 members of Baptist churches in Burma in 1953. Enrolled in the Sunday schools were 24,281 pupils. This is an excellent record. And what a return for the missionary dollars and the missionary lives that have been invested since Adoniram and Ann Judson stepped ashore at Rangoon in 1813!



# Missions from My Pulpit

No. 18 in a Series

*"We must plant and water, in order  
that God may give the increase"*

By FRANKLIN D. ELMER, JR.

**N**OTHING irks me more than to have some wonderful Christians, who ought to know better, ask me, "How many missionary sermons did you preach last year?" They are looking for a statistic. I cannot give it to them. Either everything I preach is "missionary," or none of it is.

My pulpit is a round, flat stone, five feet in diameter, set in the solid reinforced concrete of the chancel floor. It is there because of the hopes of our people that in our new church the pulpit might be regarded, not as a piece of furniture, but as an opportunity.

It both thrills and humbles a man to preach from such a pulpit. Thrilling is the feeling that one preaches in a church whose people are deeply concerned that Christianity shall be interpreted in a fresh, vital, relevant way. Stuff, obsolescent ideas, and the old shibboleths and pious phrases which have lost their vitality, turn to dust in one's mouth in such a pulpit. The preacher cannot hide behind any railing or desk or broad base of mahogany or marble when he comes to this pulpit. He stands fully in the open and in the midst of his people. His is the "opportunity" to bring the message of the ages to grips with the turbulent emotions in the hearts of people of today.

Preaching in this pulpit humbles a minister because of the stimulus of its historical implications. When I step onto that stone to preach, I step out of the calendar and into history. Paul stood on the solid rock of Mars Hill. Jeremiah set his feet squarely on the paving stones of the Temple area. Moses had climbed to the crags of Sinai when his sharpest insights came. Abraham built an altar on

the bald stone summit of Mount Moriah and learned one of the great spiritual lessons of history in the anguish of seeking to save his own soul by sacrificing his son. These men stood solidly on the rocky fundament of earth, dealt with elemental things, met face to face with the profoundest realities of life. And in the very unprotected nakedness of their situation, truth was their great ally. Artificiality and pretension were so obviously irrelevant and futile as to be ridiculous, and the basic simplicity of great faith became easily perceived and readily stated.

So, week after week, I step not "into" my pulpit, but literally *onto* my pulpit, knowing that the great preachers of the ages spoke each to his own time, and to the needs of people in his own time, with a power, a simplicity, a courage, a selflessness of immortal quality. This experience is humbling. I am small indeed. But the message is so very great! Through the ages men and women hearing it have turned their faces upward and found new strength flooding their days. The power of the message pierced dark nights of history with hope, and turned midnights of despair for multitudes into days of satisfaction through the dawn of understanding.

So it is life itself we are dealing with. The Ten Commandments without Moses are of little value, and the Sermon on the Mount without the Master becomes a visionary dream. It is life that concerns us. Our concern is to live it abundantly in eternal terms, and the Master enables us to attain this end. We cannot know him too well. Through him the light is shining in our darkness, and the darkness has never been able to put it out.



This, you see, is clearly universal. It does not "belong" to me, or to my church, or to my denomination. It is not something American, or Anglo-Saxon, or even simply Christian. It is life, creation of God, most-cherished possession of man, as true in the experience of today as of any ancient yesterday, and as full of meaning for the struggling village dwellers of India as for the time-clock punching masses in great American industrial cities. And it can be as difficult for a rich American to enter the realm of God as for a wealthy maharajah. Before the elemental, tremendous facts of life, all members of the human family must equally become as little children. And woe unto him who thinks the miracle of it all can be reduced for a formula or defined by a creed or confined by a label. God is greater than our words, and his thoughts are higher than our thoughts.

Furthermore, this is part of the profound conviction that God is still the greatest force at work in the world. Through him, and not through the mere preaching or teaching of men, are the great things accomplished. The finest agricultural missionary cannot teach an eager hill farmer how to grow corn or wheat or rice. He can only teach him how to prepare soil, and how to plant and cultivate in such a way that the God-given forces of life will have their best opportunity to grow abundantly. And so the medical missionary shares, with those who have not yet discovered them, some of the things we have learned about how the natural forces of healing may be helped and encouraged to do their work. We may plant and water, but God gives the increase. It is so, also, with the great evangelism. The kingdom, or realm, of God is operating in the life of every man, and we can only help each other find it in ourselves and so live as to nurture its growth within us.

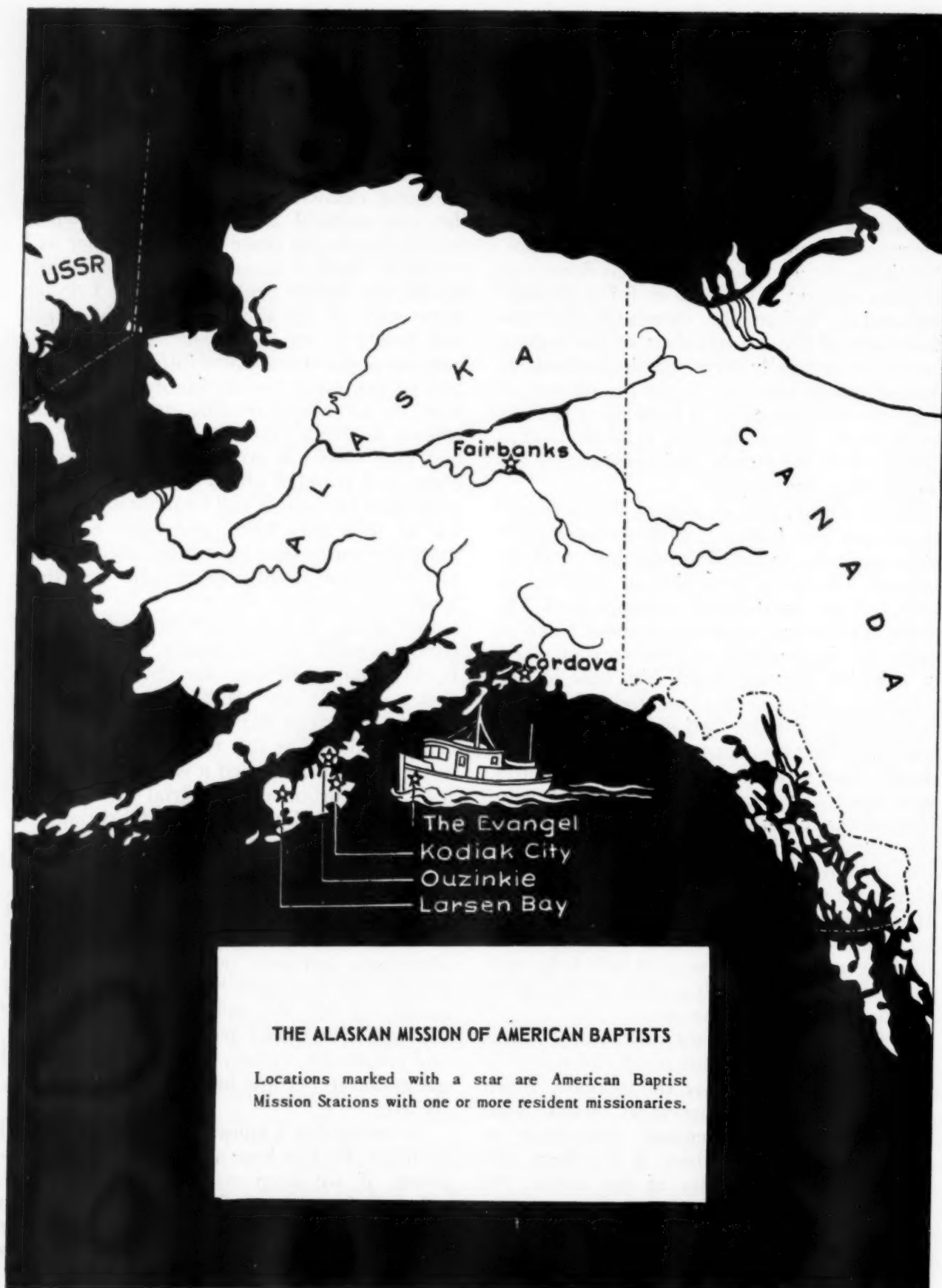
I say, "We may plant and water." It is more than that. We *must* plant and water, in order that God *may* give the increase. When one has caught the universality of this vision of life, there is tremendous compulsion to share it. If the compulsion is not there, one must doubt the validity of the vision. We must not only share it—the sharing must be a two-way process. It is hardly possible that we, in our culture, are the only ones who have discovered the operation of the great saving

truths represented in Christ. In this dawn of the era of One World, the sharing across all boundaries of race and creed can become fruitful as it has never been before.

And so, when I step onto my pulpit, I realize an advantage not possessed by Jeremiah, or even Paul. The world is at my door and the great discoveries about life made in all the vast cultural adventures of the whole human family can come to my assistance as I let them. And I know that I only belittle myself, my church, and my Christ if I do not strive with all my power to take the minds and hearts of my people far afield. I must help my people realize how fully we are members of one great human family, and understand the often heartrending quest of men and women in every race and nation to let the best that God has created within them become real through them. Glimpsing this, I know that my people will be more wisely critical of their own faith, and more eager to share the truths they have discovered in their own experience with those who are their brothers in faraway places.

So I say again, either everything proclaimed from my pulpit is "missionary," or none of it is. As a matter of fact, our church is a mission station. It was established as a mission of The American Baptist Home Mission Society in 1853. For this we are grateful. And as far as I am concerned it is a mission station still. Our turbulent, industrial city is fabulously wealthy, but hardly yet Christian. We have all the outward indications of advanced civilization in our town, but they are liberally interspersed with large doses of robust paganism, irreverence, and sins of omission as well as commission. We are cooperating with other Christians and with our Jewish brothers to win our city to a more reverent and abundant manner of life. We seek to avoid any feeling that as Christians we are "better" than others, and emphasize, rather, our proper desire and obligation to become increasingly better than we are.

As we do this, I know full well that we shall be more effective here at home, and with ourselves, if we keep ourselves constantly reminded of our part in the world mission which is dedicated to the proposition that more abundant living is possible for all of God's children.



# Among the Current Books

**GRACEFUL REASON.** By J. V. Langmead Casserley. Seabury Press. \$2.75.

**H**ERE is an appraisal of the significance of natural theology (or reason), in contrast with dialectical theology, in Christian thought. Christian rationalism involves no conflict with Christian doctrines and faith. The true seeker uses both philosophy and theology in arriving at Christian truths. The mind as well as the heart must be engaged before one can believe with all his being, or apply the teachings of Christianity to all of life's problems. Theological students will find this study exceedingly provocative and enlightening.

**THE GREATEST OF THESE.** By Jane Merchant. Abingdon Press. \$1.50.

**E**IGHTY-SIX inspiring devotions, revealing the meaning of love, are presented in this masterpiece of devotional literature. Appropriate verses of Scripture, followed by an original poem and prayer, point to that love which Paul meditated upon in 1 Corinthians 13. The author, a semi-invalid, without formal education, speaks to the soul in her elevating poetry.

**A RIGHT JUDGMENT IN ALL THINGS.** By Austin Pardue. The Seabury Press. \$3.25.

**T**HIS BOOK, by the Episcopal bishop of Pittsburgh, presents a study of universal Christian principles through which we can form a "right judgment in all things." No human being can have a right judgment in all matters all the time, but by achieving inner calm and confidence through worship and prayer we can come closer to this goal. Pride must be eliminated, and replaced with true humility or "teachableness." This book urges a close communion with God, which will dispose of feelings of guilt and lead men to make de-

cisions in freedom and confidence. We who live in strenuous times need the help of God so that we can think straight and make good decisions and live by them.

**DISCIPLINES OF THE HIGH CALLING.** By Perry Epler Gresham. The Bethany Press. \$2.50.

**T**HIS BOOK consists of six lectures on the work of the minister. The first chapter, on the minister in his study, has brief sections on his knowledge of the Bible, his theological belief, his knowledge of Christian history, and his theoretical knowledge concerning the practical work he has to do. The second chapter, on the preaching ministry, is called "Disciplines of the Pulpit." The third chapter is concerned with parish work. The brief section on counseling is helpful. There is a chapter on public worship, funerals, and weddings. The last two chapters deal with the inadequacies of the minister in resources, time, training, and the like.

**OLD TESTAMENT IN MODERN RESEARCH.** By Herbert F. Hahn. Muhlenberg Press. \$4.00.

**H**ERE is an excellent survey of the development of the interpretation of the Old Testament in the past seventy-five years. Beginning with the work of Julius Wellhausen, who represented the critical approach to the Old Testament, the author comments on successors of Wellhausen who contributed to his point of view. He then discusses the broadening of the horizon of Old Testament studies that came from the field of anthropology—such men as Robertson Smith, James G. Frazer, and Emile Durkheim. A chapter is given to the Religio-Historical School and its contribution to Old Testament research. Influential writers in this field, such as Gunkel, Rudolf Kittel, and Ernst Sellin, are discussed. An interesting chapter is the one on form criticism and the Old

Testament, and the contributions that that school of thought made to Old Testament research. Sociologists such as Max Weber, Louis Wallis, and William C. Graham have each made their contribution. There is an excellent chapter on "Archeology and the Old Testament," and the part that recent archeological research has played in interpreting the Old Testament. The last chapter deals with the rebirth of an interest in the theological approach to the Old Testament. This interest has been predominant, of course, among the neo-orthodox theologians. In a sense, professor Hahn has done for the Old Testament what Schweitzer did for the study of Jesus in *The Quest for the Historical Jesus*.

**RURAL PREACHING.** By Edward K. Ziegler. Fleming H. Revell Co., \$2.00.

**H**ERE is a book that has been needed for a long time—one devoted exclusively to the rural minister as a preacher. There are other books on the rural ministry, with chapters on preaching. There are also books on preaching and preachers in general. But this volume stands out because it wholly concerns the preacher in the rural pulpit. While the author recognizes that "most of the problems with which the minister deals are not urban and not rural, they are human problems," nevertheless the rural preacher must "state his message in terms which ring bells of familiar sound in the hearts of rural people. He will discover that the daily needs and problems, the daily work of rural folk, call for a presentation of the gospel in terms they fully understand and can apply practically to the important issues of their daily life." Certain areas are defined where "the preacher's message must be clear and vigorous," such as a concern for the stewardship of the earth, the spiritual motivation for cooperation, and a deep concern for rural family and home life. Mr.



Ziegler writes well, and apt phrasings here and there help to focus the thought, as when he says that "a good sermon will be like a stew. It cannot be made in a day; it must simmer." There are good chapters on "The Rural Preacher's Gospel" and "The Rural Preacher's Bible"; on the use of illustrations and on the observance of special days. There is a timely discussion on how the rural preacher talks to his young people, and a helpful chapter on new tools, including audio-visual aids and recordings. At the close are two forceful chapters on "The Rural Preacher's Preparation" and "The Rural Preacher Preaching," both of which are excellent.

#### THE HOLY BIBLE IN BRIEF.

*The King James text edited by James Reeves. Julian Messner, Inc. \$4.00. Pocket edition (paper) by the New American Library of World Literature, Inc. 50 cents.*

**A**FTER many centuries of being written, compiled, edited, translated, published, and distributed, the Bible continues to be the most widely sold book in the world. It does not follow, however, that it is the most widely read book. On the contrary, there is sufficient evidence for saying that it probably is the most neglected book in the world. One reason for this paradox is the ponderous appearance of most editions of the Bible—small type, thin paper, massive notes, crowded pages. Another reason is that, as the general reader sees it, there is in the conventional Bible no continuous narrative to command his attention, and many of its passages are either uninteresting or unintelligible. Even Bible students can easily get bogged down in trying to arrange the books of the Old Testament in their historical sequence. Here, however, is an edition that contains in the compass of three hundred pages a clear, concise, and continuous narrative of the entire Bible. Skillfully abridged, it contains all the basic elements of the Bible story. Beautifully printed and bound as a modern book, it is a volume to be held, and admired, and read, rather than to become a

dust-gathering fixture on a table or shelf. It is also a book to be taught, in that it enables the student to concentrate on the central themes of the Old and New Testaments. Every Bible student, every church-school teacher, should have a copy. Indeed, *The Holy Bible in Brief* could well be the textbook for a course of study, especially for classes of older youth and adults.

#### HOW OUR BIBLE CAME TO US. By H. G. G. Herklots. Oxford University Press. \$3.50.

**W**RITTEN by an Englishman, this book begins with a brief description of the presentation of the Coronation Bible to Queen Elizabeth II. Americans, of course, know this bible as the King James Version. Englishmen call it the Authorized Version. The author then goes back, step by step, showing actual origins of the text of this Bible. He tells how shepherds, in 1947, made the spectacular discovery of the "Dead Sea Scrolls," and how Tischendorf, in 1844, found in a waste basket at the Monastery of St. Catherine on Mount Sinai 129 leaves from an Old Testament in Greek. Another such find was when Geniza of the old Cairo Synagogue was opened up at the end of the last century. In 1947-1948, more than seventy "Dead Sea Scrolls" were found. Scholars the world over will be kept busy for the next generation, at least, pondering and discussing the translation and significance of these documents, the discovery of which is perhaps the most sensational and outstanding archeological find of our time. This is a highly valuable book.

#### GO PREACH! Edited by Theodore O. Wedel and G. W. R. MacCray. The Seabury Press. \$3.50.

**T**HE EPISCOPAL CHURCH makes available to its lay readers sermons written by prominent bishops and clergymen of its communion. The thirty sermons in this volume were selected from the thousands submitted during the past decade. Eighteen messages are about the church year; twelve deal

with great themes. These sermons are of high quality.

#### REVOLUTION IN MISSIONS. By Willis Church Lamott. The Macmillan Company. \$3.50.

**D**URING the first hundred years, the modern missionary movement was thought of almost entirely in terms of "sending" and "receiving" churches. Churches of the West had "foreign" missions in Eastern lands. Now, however, these concepts are undergoing rapid change—change that can best be described as a revolution. The term "foreign missions" is now giving way to the "world mission of the church," and the missionary task is thought of as the responsibility of the church wherever it is. So the emphasis shifts from "sending" and "receiving" to partnership in carrying out Christ's command to make disciples of all nations—which applies with equal force to Christians everywhere, in Asia and Africa, as well as in Britain or America. So "the function and work of the missionary . . . assume a new aspect. He goes out not as a supervisor or director but as a fellow laborer, casting his life with national Christians in a common task." The term "world mission" means that "world evangelism must be a unitary task, a united effort of Christians throughout the whole world to confront the whole world with Christ." And the term "whole world" means exactly what it says—"heathenism running horizontally through all the religions, cultures, and nations of the world, including our own." This "change in direction and mood" of the missionary movement is, of course, in harmony with other changes that are taking place in this revolutionary age. With the passing of colonialism in political life, its equivalent in missions is passing also. The younger churches of so-called "mission lands" are now coming into their own. And mission-minded people everywhere ought to welcome the change. World evangelism is a world task, in which churches around the world must unite as partners in obedience to the Christ of the whole world. Such is the argument of this stimulating and challenging book.

## IN MEMORIAM

### **Esther J. Ehnborn, R.N.**

Missionary nurse in the Belgian Congo for twenty-eight years, Esther Ehnborn rendered a medical service of distinction. Her ministry began at the old site of the Banza Manteke station, a point on the Stanley trek across central Africa. After the move was made to the present station and a new hospital erected in 1934, she wrote of her joy at having comfort for her patients, a building that could be kept sanitary and a "roof where snakes will not be able to hide." She knew what it was to pioneer. Often left alone to be both doctor and nurse, she felt the need of as thorough training as possible and studied in Belgium and Paris. She received the R.N. degree at Lakeside Hospital, Chicago; studied at Bethel Theological Seminary, St. Paul, Minn.; and received the B.S. degree in religious education at Hartford School of Missions, Connecticut. In Congo, it became necessary for the station to care for a number of victims of leprosy, and it was Miss Ehnborn who supervised the erection of the twelve brick buildings that make up the leper colony. She carried her evangelistic message with her always, and rejoiced in the fifteen patients baptized at the colony in 1952, making ninety-five Christians among the 312 patients. As the mission assists the Belgian Government in making the annual health survey and check of the villagers over wide areas, it was not unusual for Miss Ehnborn and her associates to examine more than 20,000 people for leprosy, sleeping sickness, yaws, tuberculosis, and other diseases. In the midst of an enjoyable furlough, she was taken ill and passed away July 15, 1954, in St. Paul, Minn. Her church membership was the First Swedish Baptist Temple, Duluth, Minn.

### **Gertrude V. Brox**

Gertrude V. Brox, of Rawlins, Wyo., was appointed as missionary of the Woman's American Baptist

Foreign Mission Society in May, 1950. After a year of further preparation, she sailed to the Bengal-Orissa Mission in October, 1951, going to Bhimpore for language study. She was a consistent Baptist in her education, taking her degrees from Sioux Falls College, S. Dak., Ottawa University, Ottawa, Kans., and Central Baptist Theological Seminary, Kansas City, Kans. She had two years of teaching experience, worked in the Wyoming Baptist State Convention office, and served as assistant to the pastor in Ogden, Utah. It was while she was employed in Ogden that the clear call to the foreign field came to her. In India, she was quietly keeping up a devotional diary, and frequently wrote to her friends of her plans after finishing language study. Without realizing it, however, she was preparing to meet her Lord, rather than to give the years ahead to the Santal people. While on vacation in the hills of Assam at Shillong with other missionaries, she had to enter the Welsh mission hospital there for surgery on June 15, 1954. She rallied from the operation and improved, but though her surgeon stayed with her Thursday night and most of Friday, giving every ministry possible, she passed away about nine o'clock Friday evening.

### **Elena Lund Sandell**

Elena Lund Sandell will probably be most easily identified as the daughter of an illustrious father, Eric Lund, who opened American Baptist mission work in the Philippines. She was born in Spain, June 1, 1887, while her Swedish parents were doing missionary work in that country. When the American Baptist Missionary Union asked Mr. Lund to become their missionary to the Philippines, Elena went with him to teach in the Jaro Industrial School, forerunner of the present Central Philippine University. Following training at the Baptist Missionary Training School, Chicago, she became a missionary of the

Woman's American Baptist Foreign Society from 1910 to 1912, continuing in the Philippines until her father came home for health reasons. In 1917, Elena was married to N. Albert Sandell, and they made their home in Los Angeles, having their membership in the Eleventh Street Swedish Baptist Church. A daughter, Virginia, is now married to Rupert O. Alen, of Sacramento, Calif. Mrs. Sandell was injured in May, 1946, by a blow from a piece of scaffolding as she walked along a street. She never fully recovered and passed away June 7, 1954. She was a woman of brilliant mind, at home in several languages, and an outstanding Christian.

### **Mrs. Cora Blanchard Smith**

Mrs. Cora Blanchard Smith, wife of Jesse F. Smith, died at her home in Suffield, Conn., on September 6, at the age of eighty-two. After her marriage to Mr. Smith, on November 8, 1899, she accompanied him to Burma, where under appointment of the American Baptist Foreign Mission Society they were stationed for seven years at Judson College, Rangoon. After the usual furlough they returned to Rangoon for another term of service, but the serious illness of a daughter demanded their return to the homeland after one year. Mr. Smith, however, went back to Burma to complete six more years at the college, while she remained in America with their three daughters. After Mr. Smith's retirement, they established their home in Suffield, Conn., where they were on the staff of Suffield Academy, and where Mrs. Smith became an enthusiastic worker in the Second Baptist Church, until failing health compelled her retirement. Her eldest daughter, Dorothy, heads the kindergarten department of the church school and is chairman of the religious education committee; her youngest daughter, Eleanor, has for several years been church historian and is serving her second term as president of the Women's Missionary Guild; the third daughter, Florence (Mrs. E. B. Robbins), is active in the Congregational church at Piermont, N. H. Her pastor, Joseph A. Sisk, conducted funeral services on September 8.

# Partners IN THE BAPTIST WORLD MISSION

## Baptists to Meet for Golden Jubilee

By R. DEAN GOODWIN

WITH THE THEME "Jesus Christ, the same yesterday, and to day, and for ever" (Heb. 13:8) Baptists from all over the world will meet in London, England, July 16 to 22, 1951, for the Golden Jubilee Congress of the Baptist World Alliance.

It was in London, in 1905, that the Baptist World Alliance was formed. Since that time the Baptist family around the world has multiplied threefold, so that there are 22,000,000 Baptist members.

Royal Albert Hall, opposite Hyde Park, will be the meeting place. F. Townley Lord, pastor of Bloomsbury Baptist Church, London, president of Baptist World Alliance, will preside at the meetings.

Speakers will include F. Townley Lord; L. A. North, of New Zealand; Billy Graham, American evangelist; W. O. Lewis, of London, associate secretary of the Baptist World Alliance; and others from the worldwide fellowship of Baptists.

So great has interest in attendance become, that the Baptist

Union of Australia has arranged for charter of a ship to transport five hundred delegates to London; the Baptist Convention of Ontario and Quebec has arranged for air transportation for delegates from Canada. American Baptists are also being offered many opportunities to travel in touring parties.

Here is a lifetime opportunity. A low and favorable rate to London and return will make possible the trip for many who never dreamed they could afford it, and for others it will make possible the addition of a tour to some country they have longed to visit. The tours have been carefully planned to meet the special interests of the delegates.

The tour to the Holy Land includes a visit to Jerusalem, the Cedars of Lebanon, and the Sea of Galilee.

The tour to West Germany will include visits to some of the largest United States Army camps, with the opportunity to see Baptist chaplains at work.

In Great Britain there are tours to Stratford-on-Avon, Windermere,

the Lake District and many others.

The tours vary in length from four to twenty-four days, and in price from \$58.50 to \$854.00. A folder giving full details will be sent upon request. Write to: R. Dean Goodwin, 152 Madison Ave., New York 16, N. Y.

Those who want to be delegates to the congress should write to Reuben E. Nelson, general secretary of the American Baptist Convention, 152 Madison Ave., New York 16, N. Y., for the registration blank.

Because of limited transportation facilities and hotel accommodations in London, those who want to attend are being asked to make reservations as soon as possible.

### A Book of Remembrance

*A Book of Remembrance*, 1955, just published, comes in plenty of time to be included in your Christmas giving.

Baptists interested in Christian missions, at home and abroad, will enjoy the daily readings that give insight into the vital work ably performed by American Baptist ambassadors for Christ.

The birthdays of all missionaries and workers, both active and re-



On planes like this, Baptists from many lands will fly to London next summer to attend the Golden Jubilee Congress of the B.W.A.





tired, are included. *A Book of Remembrance* is recommended for daily use by all Baptists who pray faithfully for our missionaries and the missionary cause.

While this volume is regarded as an invaluable "working tool" by churches and church organizations, it is suggested for use by college students and family circles in daily devotions.

The exacting work of editing the book has been done by R. Dean Goodwin and Janet Muir of the publicity department of the Council on Missionary Cooperation.

This year's edition, bigger and, we believe, better than ever, will sell for 75 cents a copy. It may be ordered from any book store of the American Baptist Publication Society.

### Church Conferences

The day has come when every church, small or large, can receive individual, "personal" help. About seven hundred trained pastors and laymen are ready to bring to the churches of the American Baptist Convention new life and a new hope for the future.

Trained in thirty area demonstrations across the country, these guest leaders, as they are called, are prepared to offer their services to the churches in planning a larger and more inclusive program, undergirding it with the proper financial support. They are carrying with them new materials prepared especially for these conferences, and will also share vital experiences of their own in the type of leadership they offer.

Each conference is held in the church itself and attended by the leading laymen and lay women of of the church. Through the use of the large turnover chart, workbooks, and a filmstrip they are shown in detail how to prepare and plan for a larger program in their own church. They are also shown how this "dream" program may be brought into reality through sound financial planning.

In practically every area across the convention, state leaders have taken the initiative in developing further aids for these "home" church conferences. Among the most resourceful has been Promo-

tion Secretary Newton Woodbury, of Massachusetts. He has reported many of the comments, which include:

"There was much interest, many comments, and helpful suggestions for immediate action. A study of the workbooks revealed their value as an aid to group thinking."

"The demonstration chart is very effective; it set the pace for the entire evening."

"Conferences would not be complete without the excellent filmstrip 'Making Dreams Come True.'"

### Dollars at Work

By LENA A. KEANS

Much of the budget goes into the training of Christian nationals. Let me introduce to you some of my teachers at Hird High School in Narasaravupet, South India. Siromani is the youngest and was in Hird High's first graduating class. She went on to study for two years of teacher training and is back on the staff. Her father, Rehoboam, is our instructor in Telugu, and has taught here about twenty years. He is the one who wrote the life of our beloved Telugu Bible woman, Santhosamma, and he helped with the translation of the commentary I wrote on Esther.

Suseela, pretty and chic, has a background of deep suffering. She is teacher and warden for the little girls, but finds time for extracurricular duties and directs the Christmas drama.

The headmistress is Kamala, still the shy fawn, but she is gradually assuming more responsibility. She took a course in religious education recently, and is putting it to use in the weekly Sunday school teachers' training class. She is one of four advisers in the Christian Endeavor Societies, which recently had a good rally and sent three delegates to the C. E. convention.

Pushpanjali teaches social studies and recently put on a puppet play on health out in a village. When she gave it previously to a large parents' day meeting, one of the missionaries remarked: "They sit as close together as fingers on a

hand, don't they?" Young fathers sat on the window sills at the meeting, thus giving place for the mothers with babies.

Betty was a college pal of Pushpanjali's and they came here together after training. You should have seen her last night in a dainty, soft-colored *sari* with one hand grasping a sooty pot of warm rice while with the other she was helping serve the Christmas dinner to the girls. She is a good singer and at the commissioner's home at Christmas time she led the girls in singing carols, knowing many of them from memory.

Susan has been on our staff for ten years. Less than five feet tall, she is an abridged edition of a physical education teacher. Like many small people, she has a strong personality and is greatly respected by staff and student. Though she soon makes the most dignified person laugh, no one leads a more impressive chapel service than Susan. God has given her a good voice. She reads the Bible beautifully and her voice leads the older girls when they learn new hymns, for she is warden for the older ones.

As a boy Mr. Punnaiah, our arithmetic teacher for eighteen years, was trusted to bring the letters from the post office. As a teacher he has paid the salaries for years. He is just back from a meeting within the stewardship campaign, going to a church that had split but had been reconciled. Susan helped with this campaign also.

Two other men are indispensable in other ways. Charles types my letters, collects fees, and carries on government correspondence. What a load that takes off my shoulders! Venkataswamy was drawing teacher for a time and helped in the library. When the new Silliman hostel was being built, he put in full time on that.

Either in our own school or in related schools, all these people were trained to become God's good servants and without them Hird High School could not go on.

The dollar is well spent and goes far in missionary lands to spread the work of the Christian church. Pray for more leaders.

# Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

## Christmas Conferences in the Philippines

By LYDIA GARRIDO

*[Miss Garrido, graduate of the College of Theology of Central Philippine University and director of the youth department of the Philippine Federation of Churches, is in the United States for a year of study under the sponsorship of the Woman's American Baptist Foreign Mission Society. She is the chairman of the youth department committee of the World Council of Christian Education, and vice-chairman of the youth department committee of the World Council of Churches. She was a youth consultant at the Evanston Assembly.]*

**A**BOUT three thousand young people attended the thirty-one Christmas conferences and institutes held in the Philippines last year. The theme of the conferences was "A More Excellent Way." Youth traced the theme through their Bible study, meditation, lectures, workshops, and fellowship.

The Methodists held the largest number of conferences, fifteen; the United Church of Christ conducted twelve; Baptists and Disciples were among others cooperating.

Christmas conferences are now well established. Youth looks forward to these annual meetings when they can get together for leadership training, inspiration, fellowship, and sharing of ideas, plans, and problems.

This conference idea started several years ago with the purpose of giving youth an opportunity to get acquainted. It was at first subsidized. But as the conference took root the young people came up ready to undertake it completely. It has grown in significance, becoming more and more an opportunity for spiritual growth. It has grown in outreach, now reaching thousands of young people. It has grown in the scope of its program, providing not only inspiration for Christian living, but also leadership training. The value of such gatherings cannot be overestimated.

Out of the inspiration of these gatherings many young people gain a better Christian perspective re-

garding their vocation, a new knowledge of techniques and methods in youth work, a better concept of the Christian life, and a whole-hearted dedication to the Christian cause.

Planning for Christmas conferences and institutes is now undertaken by the National Council of Christian Youth in the Philippines. This body, which is a representative body of young people coming from cooperating denominations, looks through the program, evaluates past experiences, and works out the schedule for the coming two Christmas seasons.

The Christmas conferences and institutes are now reaching nearly all youth fellowships, drawing them into a wider circle. It has been hoped that more interdenominational Christmas conferences will be held in the future.

The impact of our Christmas conferences and institutes shows an encouraging aspect of youth work in our country.

## Their First Christmas

By THOMASINE ALLEN

With one or two every day, and sometimes three! And this is how it was—

Early on the morning of the seventeenth, Mr. and Mrs. Yahaba, the directors of the Christian Center, Kuji, Japan, and I loaded our faithful station wagon (which had

just undergone a thorough overhauling and rejuvenation in Tokyo) with a portable Christmas tree, decorations, candy, used Christmas cards, projector, flannelgraph, and Christian literature. Our destination—Karumai, where our branch center is.

Upon arrival we hurriedly decorated the tree, prepared the candy, and the kindergarten Christmas began. Fond mothers and fathers looked on proudly, and I hope, at the close, worshipfully, as the program concluded with a nativity pageant. Then we cleaned the large room and got ready for the Sunday school Christmas in the afternoon. At night there was a worship service for adults.

The next morning we again packed and went to a government primary school in O-ne, halfway between Kuji and Karumai. Here about five hundred children, teachers, and parents were awaiting us, and we "went into action" immediately, again trimming the long-suffering little tree. The school had made a large backdrop—a copy of an old Christmas card. It was beautifully done. We told the Christmas story by pictures and flannelgraph, and then the children gave their part of the program. One song I can never forget—the boys all sang "Silent Night." I cannot tell you how many times the key changed in the progress of the song, and never once were they with the little organ, which was emitting sounds not even faintly resembling the beautiful hymn. To our ears it was complete disharmony, but I felt there must be a higher harmony which was reaching the ears of heaven—the harmony of ultimate endeavor, of doing one's best.

We arrived home late in the afternoon, worked on candy bags for the kindergarten Christmas the next day, and decorated the large tree to be used in all our center Christmases. The nativity pageant we give every year is always newly

impressive. After the tiny shepherds and Wise Men bring their gifts, the kindergarten children bring their offering boxes, and mothers come forward with their offerings, thus bringing the hundreds who are in the packed room all into the pageant.

And what shall we say of all the other Christmases—the one away out in the country where a group of poor people have been trying to reclaim a piece of land and make a living? They say there is not a bath in the whole community, and one can easily believe it. We had to leave the car and walk the last mile, carrying all of our equipment and the tree, of course. Walking through deep mud, at times almost knee deep, was not easy, but was nothing compared to the return trip at five when it was dark! A few warm days had completely thawed the “deep freeze,” and never have I seen such mud, let alone try to wade through it. But thinking of the waiting children kept me going. It was their very first Christmas and a bright day in their little lives, especially when they received a secondhand Christmas card and four little pieces of candy.

Seven o'clock that evening saw us in another place decorating the little tree again, in a Japanese home where 160 children were packed in like sardines.

And then came all the various Christmases at the Christian Center. With Mrs. Yahaba's artistic heart and hands, each was beautiful and impressive from the primary school's “Why the Chimes Rang” to the candle service of the young people.

Christmas Day was important to our church in that there was a baptismal service in our river for three adults in the afternoon, followed in the evening by a Christmas service and communion.

We are grateful to everyone in Japan and back home who made these happy Christmases possible.

## Christmas Among the Santals

By NAOMI H. KNAPP

In our Bengal-Orissa Mission, in India, Christmas events begin with

us the week before Christmas Day. Because many of the boys and girls in the mission schools come from Santal villages and live in the dormitories, we have a candlelight service the Sunday evening before Christmas, so they can get back to their family circles for the day itself.

For their service the church is decorated with plants, usually ferns and poinsettias. Little Indian lights, such as those used for the Hindu Feast of Lights, are set in the windows and about the church, and candles glow on the table at the front. The service includes Christmas carols in various languages, usually four, to accommodate the ears of our varied audience from different racial groups. The account of the first Christmas is read from Luke and Matthew. Usually there is a Christmas story, such as “The Other Wise Man,” or a meditation. Although the girls in this group have to miss the community service at the church later, they begin early to make tissue-paper chains and medallions, and cut long strips of paper into fancy designs for decorations for the church on Christmas Day.

During this week before Christmas, various groups come to our house to sit around our tree and sing Christmas carols, hear again the story of Christmas, and receive little gifts before they leave for their homes. The orphans (from the 1943 famine) come in on their night, and after the program are given the new clothes which everyone of the Christian community appreciates most of all. Their faces glow with the Christmas joy.

What do we do for a tree in this tropical land? We have found that leaves wither before a week is over, and so for our tree at the house we use a little shrub, three to five feet high, which has no leaves at that time of the year. Many of them are prettily shaped, and when one decked with cotton (for snow) and with tinsel and Christmas tree decorations in glittering array, it is ready in all its loveliness for everyone who wants to put gifts below it.

The day before Christmas, the boys in the community take their turn helping. They go to the woods

for bamboo and leaves, something like orange leaves but a little longer. The bamboo is cut into strips and covered with the leaves to make an archway over the gates in the wall around the church grounds. Christmas Eve the boys put up the decorations the girls have made. As they work, some sing and some play musical instruments to entertain the workers. From about midnight until morning they go from house to house singing. They usually reach our house about daylight. We get up and give them candy or peanuts, and since they are cold and hungry, we give them money for tea, which they enjoy buying across the road at a little tea shop.

Then the big tree goes up in the churchyard. It is a limb from some leafy tree in the forest, since no evergreens are available. The Christians enjoy putting gifts on it as they come for the service, and the church officers who supervise are proud of its appearance.

Christmas Day is a busy time. We have a worship service about eight o'clock in the morning. Then, home again, we send out plates of sweets to neighbors—cookies, little cakes, or candy. Beggars come in large numbers, thinking Christians will give liberally on their *Boro Deen* (“Big Day”), as they call it. (Hindus are especially generous on their days of festival.) The tree and program come in the afternoon.

Many non-Christians gather out of curiosity, and the program is planned with them especially in mind. Not sensing the reverence we feel for the observance, they come with articles for sale and set themselves up on the vacant lot across from the church. To ask them to leave would only be missing an opportunity to witness among them and to sell Gospels and other Christian literature. Since such a crowd is usually noisy, we begin the service with music to quiet them. The story of Christmas is presented in pantomime or tableaux as it is read from the Gospels. In the evening we often have pictures of the life of Christ projected on the screen.

At the close of the very full day, we are glad we had our own Christmas on Christmas Eve.



# Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

## Christmas in a New Land

By TABEA KORJUS

THE STORY of this first Christmas in a new land began on a cold Sunday afternoon, February, 1953. I stood on the pier looking for a German Baptist family immigrating to this country. Through the crowd of milling people I looked for the letter K. Soon I spotted a family of five who met the description of the Kneidl family. I spoke with them in German and their faces lighted up—father, mother, daughters, fifteen and eight, and a son, ten.

While we talked eagerly, the father stood in the line for customs inspection. The children looked cold. I asked, "Would not you like some hot coffee?" They looked at mother with questioning eyes. "Can we afford it?" I broke in, "You don't need to pay this time. This is a friendly welcome from your fellow Baptists." How they enjoyed the big rolls and hot beverage!

When all the baggage had been attended to, I went with them in a cab to the hotel where they were to have shelter until Tuesday, when they were to leave by plane for California.

After checking in we went out to Horn and Hardart's automat for their first full meal. "We don't want much," said the parents. "Something that won't cost much." They looked at the prices carefully. "Just a bowl of soup for me," said the father, and the mother followed suit. The boy was interested in beans and frankfurters. The two girls also chose from the lowest prices on the wall. When they had finished, I could not help feeling that they had not had enough to eat. But dollars were so very valuable, one could not spend them on a supper!

I showed the children how the

automat works. I could not resist giving each one some nickels. "Make your own selection and see how it works," I said. As they took their wonderful plates to the table, they ate with thankful hearts. Mother was persuaded to "have something more," because she said, "Sometimes I can't go to sleep because I feel empty inside." But father would not yield. "He is like that," said his wife. "He thinks of us more than of himself. He is used to getting along on little."

They concluded their first day in this country by attending the evening service at the German Baptist Church.

On Tuesday morning, at seven o'clock, I met these friends again at the hotel and rode with them to the airport. I remember well the conversation with Mrs. Kneidl. "At home in Germany," she said, "while the children were growing, we did not have enough food for them. I could see their eyes follow me eagerly when I divided what was on the table. I had to portion it out almost like a pharmacist weighs his ingredients. But now I hope there will be no more of that."

Mrs. Kneidl told how they had enjoyed attending the Baptist church in their hometown. "When my daughter told me she wanted to join the church, I said, 'Let's wait until we are in America. You will make new friends there and maybe we can invite them for a coffee party to our home on that day. Here in Germany we can not celebrate.' I thought it may take a little while before they will feel at home in an American church. The language difficulty puts a hinder in the way. Then I prayed, 'Dear Lord, may we find a loving welcome among thy children here, so

we will not be strangers long.'"

The limousine rolled on. Mr. and Mrs. Kneidl insisted on paying for my trip to the airport and back, and on giving me one dollar extra so I could have a good lunch as their guest when I got back to the city—an amount which they themselves would never have spent on one meal.

It is strange how through such short contacts one can become attached to other people. I have loved their letters, as you will understand when you read the following:

March 10, 1953

DEAR SISTER TABEA:

We remember you with gratitude and joy. What would we have done without you in New York city? Our loving thanks for all your help. My husband found employment on the fourth day after our arrival. I am doing housework. The change of climate and all the new impressions are almost too much for us, in addition to learning a new language. Every beginning is difficult, and we try our utmost to pay our debts. The transport of our belongings from New York cost us \$150. But God will guide and help us.

Unfortunately we cannot understand the English church service. At home we used to go to our Baptist church on Tuesday and on Thursday evenings for prayer and Bible study, besides on Sundays. The children miss their Sunday school. It takes time until you get acquainted, but we were received with much love and kindness. We shall never forget the evening worship service in New York in our own tongue. We send you our loving greetings and our prayers are for you and your work.

Your sister,

MARY KNEIDL

January 17, 1954

DEAR SISTER TABEA:

We have now celebrated Christmas in our new homeland. Grati-

tude to our Heavenly Father filled our hearts when quietly we were able to think of the birth of Christ in the home of our sponsors, family Skeeter. In that family God has given us the most thoughtful and loving friends that could be found. It is all a gift of the Lord. My husband made a nativity scene, as we used to have it at home. It seems as if it wouldn't be Christmas without it. We also had a lovely Christmas tree. Members of the church have brought us many presents, and a club in Pasadena sent us a basket of canned goods, enough food for two weeks. Someone had given them our name.

We received another wonderful present, a large table and six chairs. It was from a lady for whom I had been working on Wednesdays. Her husband has a factory, and she had told me about planning to give me something like that. I did not take it seriously, and then the present came. I could hardly believe it, the set is all new, and I love it. The same friend brought us a turkey. We praise our Heavenly Father for all his provisions for us. He knew our daughter needed shoes and my husband eyeglasses, and so that took our extra money. We thank God daily for the privilege of being in America and for his constant guidance. Our children were able to take part in the school

program. They are all keeping step in their classes.

Now to a question that is in our hearts. My sister-in-law would like to join us. We have found two sponsors for her, but she would need a loan for traveling expenses. Do you think the Baptist World Alliance or Church World Service could make it possible? She used to attend the Baptist church with us in our home town. We would be so glad if you could advise us.

*Gratefully yours,*

MARY KNEIDL

July 20, 1954

DEAR SISTER TABEA:

You will be glad for the good news that my husband's sister will be able to come to this country. The World Council of Churches will provide a loan to cover traveling expenses. Our church in Pasadena will give her the assurance. We are so happy, looking forward to her arrival. We know now that it is God's will for her to come. When my sister-in-law comes through New York, will you meet and help her as you did us? We shall never forget how lost we felt, standing there on the pier. No one seemed to be able to understand our poor English. And then you came! You will be glad to know that in two months we shall have paid our debts in connection with

the big move to our new home.

But now I want to share with you another concern. We need a home. Our landlady is away much of the time, but she has told us she was not pleased when her daughter rented the apartment to such a large family. It is almost impossible to rent a place for a family with three children. We shall have to look for a house we can buy. Our sponsor has been so very kind to us, but we could not ask him to help us with a loan for a down payment. In spite of this new concern we are very happy to be here and thank our Lord daily. May he guide and bless you continually.

*With love and gratitude,*

MARY KNEIDL

September, 1954

DEAR SISTER TABEA:

Forgive me for not writing to you for a long time. I have a good excuse and a surprise. *On June 15 we moved into our own home!* A German lady, a friend of ours, offered to let us have the down payment for a house. Hasn't the Lord been wonderful to us? We have all been very busy. Now my sister-in-law can come and stay with us, without our feeling unwanted in the apartment we occupied. If you should come to visit us, there will be room and hearty welcome for you here. You can imagine, we are happy and grateful. We can hardly realize it that we are in America, and we all have lost that feeling of stangeness and "forlornness" which we felt upon arrival.

We are sorry to say that our sponsors have moved away from Pasadena, which is a great loss to us. When they were here we knew we could turn to them with any question at any time.

Please send us a little letter. We would like to know how you are, and then I shall give you more details about our life.

*Lovingly,*

MARY KNEIDL

P.S. I am a bit worried about a couple who want to come to America. They need a job assurance and sponsors. What news have you for them?

And so the story goes on and on. . . .



The Kneidl family, from Germany, enjoy their first Christmas in the U.S.A. Family was sponsored by a Baptist church in California

## MISSIONARY AND STEWARDSHIP EDUCATION

### Christmas 1954!

By WILLIAM J. KEECH



Frank Wesley

**T**HERE IS something strikingly contemporary about the journey of Joseph and Mary to Bethlehem many years ago. For one thing, they were "on the move." That is one of today's chief characteristics. More people are on the move because of necessity and by choice than ever in the world's history. This couple knew the uncertainty faced by a transient people.

Then there were the inexorable demands of government. We are told they were on this journey to be enrolled according to the decree of Caesar Augustus. Census, taxes, military service—how familiar is their ring today! Whether in a democracy or a totalitarian government, there are responsibilities to be met.

Then there were the common problems of strangers in a new setting—services common to human needs, lodging, meals, a maternity ward or hospital, a laundry, and others. No room for strangers—especially those in most dire need.

Involved in all this was the added

specter of discovering that they were hunted people. A jealous, unscrupulous, stone-hearted king would even destroy the new light that had come into their lives. Fear in a world of preying people was also their lot. Flight, anonymity, asylum are not new in our day.

The ever growing and glowing miracle of Christmas is this—that God, in becoming flesh, chose the humblest of settings and the most annoying of problems, as well as the most common needs, through which to let the light of his glory shine. He is as truly Emmanuel, God with us, in his identification with our need as in any other way. The beautiful painting by Frank Wesley<sup>1</sup> suggests that there is no barrier of nationality, or race, or class, or creed, or condition that bars his becoming real and a blessing to any person, anywhere.

It is out of our fears and frustrations, our shame and defeat, our loneliness and desolation, that

God fashions the victories that make us more than conquerors. What joy should come to our hearts as Christmas comes and reminds us anew that God so loved the world—that in the power of his love we can rise above any circumstance which may bedevil us and find our stature as the children of the Most High!

If it is true that we can find courage and help and strength for ourselves in the coming of the Christ child, it should also give us a sense of mission to realize that in him is the hope of all mankind. A plaque in an old English church celebrates the memory of a baronet who lived in some of the most dismal days in English history. Of him it is said that "he did the best things in the worst of times." What did he do? He built a church.

What better thing can we do in our bedeviled world than to proclaim the Good News of Christ's coming, to strengthen the work of teaching and preaching through the churches, which are the local and visible expression of his redemptive grace and power and love?

May this Christmas bring renewed hope and joy and peace to you. May it give you a renewed faith in the power of the Christian gospel, and a deeper sense of dedication to making its hope a reality all around the world.

### Bible Book-of-the Month



November ..... Isaiah  
December ..... John  
January ..... Exodus

<sup>1</sup> From *Each with His Own Brush*. By Daniel J. Flemming. Friendship Press. Used by permission.



## Surprise! Through Books

**A**T CHRISTMAS TIME there are wonderfully interesting shushings on the part of various members of the family; else how could the exciting gifts appear with such breathtaking delight and such amazing charm when the most joyous holiday of all dawns at last? Mystery and kindly intrigue are in the air, and love rules without constraint of fear or misgiving.

This is not true in many parts of the world. Mystery menaces and fear creeps into homes and hearts unrelentingly.

Those who know our Lord Jesus Christ have much to share with the rest of the world, and they are to be found all around the world. Christ in the heart is a matter, not of geography, but of faith. God's Gift cannot be forced on anyone—only winsomely offered. And the methods of communication are difficult to learn and need patient practice.

Therefore, certain books are unusually appropriate as Christmas gifts this year. More than in a long time past, the theme of many of the new books on this Christmas list, as well as some of those already in *Friends Through Books*, is better understanding and more adequate communication.

A glorious experience it would be if Christians everywhere would only help one another to comprehend the mutuality of their love and good will.

The Revised Standard Version of the Bible is a good gift; and the newest editions of the New Testament are smaller,  $4\frac{1}{8} \times 6\frac{1}{4}$ , but in clear type: in special Morocco leather, \$9.00; leather, \$5.00; or leatheroid, \$4.00.

*The Old Testament and the Fine Arts.* By Cynthia P. Maus. \$5.95.

*Customs and Cultures.* By Eugene A. Nida. Deals with anthropology for Christian missions. \$4.00.

*Revolution in Missions.* By Willis C. Lamott. \$3.50.

*In the Cause of Peace.* By Trygve Lie. An illuminating story. \$6.00.

*Madami.* By Anne E. Putnam. Interesting story of growing "communication" with Congo Pygmies. \$3.95.

*Angels in Pinafores.* By Alice L. Humphreys. Winsome stories of first-graders, for adult readers. \$2.00.

*The Rains Will Come.* By Florence C. Means. Story of Hopi life in a great drought. \$2.50.

*Games from Many Nations.* By E. O. Harbin. Describes games as the interpreter of peoples, for family and church. \$1.95.

*Change of Heart.* By Harold A. Ehrensperger. A Novel. \$2.00.

*Day of the False Dragon.* By Alice M. Huggins. A novel. \$2.50.

*Make Way for Water.* By Eleanor Clymer. Adventure of a city boy and a country boy. \$1.60.

*Dr. Ida.* A brief biography of Dr. Ida Scudder of India. 20 cents.

*Bible Stories.* By Mary Alice Jones. \$2.95.

*The Christmas Donkey.* By Alta Seymour. \$2.50.

*The Shepherd Lad.* By Jean B. Waggoner. Story of David learning to become a shepherd in Bethlehem. \$2.00.

*Making New Friends in the City and India.* Edited by Florence Stansbury. 75 cents.

*Chand of India.* By Gertrude Rinden. \$1.25.

*The Boy with the Busy Walk.* By Anne M. Halliday. \$1.25.

Little Playmate Series: *Nezbah's Lamb, Keiko's Birthday, Ronnie's Wish.* 75 cents each; set, \$2.00.

Picture Book Series: *Children of India, Children at Worship, Children and Their Pets, Children and Their Toys.* Stories are included. \$1.25 each.

There are valuable suggestions in *Friends Through Books*:

*Moments of Worship.* By Mary Beth Fulton. \$2.00.

*Table Talk and Tidbits.* By Dorothy A. Stevens. \$2.50.

*The Price and the Prize.* By Culbert G. Rutenber. \$1.50.

*Jeep Tracks.* By Helen L. Bailey. \$1.00.

*Congo Cameos.* By Catharine L. Mabie, M.D. \$2.50.

*Joyful Journey.* By Isabel Crawford. \$2.50.

*Bright Harvest.* By Grace Noll Crowell. \$1.50.

*The Cross Is Lifted.* By Chandran Devanesen. Delightful poetry. \$1.50.

*Face to Face with India.* By Roland E. Wolseley. Christian journalism. \$2.50.

*Pictorial History of the Jewish People.* By Nathan Ausubel. Exceptional value for church school. \$5.00.

*A Book of Remembrance, 1955,* and Baptist periodicals such as *MISSIONS, Crusader, Baptist Leader.*

—DOROTHY A. STEVENS

## Reading in India

"... About twenty people were asked what Christian books they had read during the last two years. Ninety-five per cent, leaving aside the missionaries, had not read any books. The picture in my home town was not very encouraging two years back either. The causes of this apathy towards reading Christian literature can be summarized as follows:

"No interest in reading books.

"No time to read books.

"No money to buy books.

"No Christian books to buy.

"No Christian bookstall in the town, or the absence of Christian books.

"The books available are not interesting."—E. COMFORT SHAW, *National Christian Council Review*, India, August, 1954.



## MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y.F.*

### Minnesota Holds A Guild House Party

Approximately sixty girls and their counselors, from various parts of Minnesota, gathered at Albert Lea one weekend in September for their state Fellowship Guild house party. A warm spirit of anticipation pervaded the group as they rode in an open truck to a Y.M.C.A. campsite on a nearby lake to cook their first supper over a blazing campfire. After hamburgers, potato chips, and toasted marshmallows had been enthusiastically consumed, games were played in the light of a full moon. Vespers beside the lake, in the dark, and a world fellowship circle around the campfire brought a memorable Friday night session to a close. One girl said, pointedly, "This is the best way in the world to start a house party. I never have had so much fun at any guild affair."

Saturday's program included addresses by Alice Bixby, long-time missionary to Japan, Lina Lehtonen, Christian friendliness missionary for Minnesota, and Isabelle Gates, national director of the guild. Moving and unusual worship services, prepared with the utmost care on the B.Y.F. theme of the year "Go forth with Christ," discussion groups on guild methods, a well-conducted business session, a banquet, and a panorama of peace, flawlessly presented by the guilds of the Clarks Grove Baptist Church, were features of the house party agenda.

Guild girls were guests of the First Baptist Church for all sessions of the house party. On Sunday morning the host pastor, Harold O. McNeil, graciously turned the worship service over to the state guild officers and Miss Gates. A closing communion service, at which Mr. McNeil, and Vern Lake, state director of Christian education, Miss Bixby, and Miss Lehtonen officiated, brought the house party to a high moment of fellowship.

Of particular interest at the house party were the following facts: (1) The program was devel-

oped and presided over by the state guild officers: Carol Jenson, chairman, Juanita Lueck, vice-chairman, Judy Jensen, scribe, and Elaine Swenson, steward. These girls were poised, competent, gracious. (2) Mrs. Ivy Hagan, the new state Fellowship Guild counselor, was, of course, on hand, but stayed in the background and gave excellent support to the girl officers. (3) The state B.Y.F. president drove 220 miles round trip to be present at the Saturday night banquet and bring greetings. (4) Mr. Lake took time to attend the three-day house party, and in every way made the girls and counselors aware that guild is an integral part of the B.Y.F. (5) Carol Jenson, state chairman, gave a remarkable and deeply moving report of the national guild house party and its influence on her life. (Carol was sent to Green Lake by the women of Minnesota.)

### Hanumakonda, South India

To point up the tremendous work that American Baptists are doing in South India, the B.Y.F. has chosen the Victoria Memorial Hospital in Hanumakonda as the *special-interest foreign-mission station* this year. In charge of this hospital are Dr. and Mrs. Lee Howard. You may obtain free pen sketches of the Howards by writing to the B.Y.F. office, 1703 Chestnut St., Philadelphia 3, Pa. You may also secure a copy of a letter from Newton Eaton, formerly doctor at Hanumakonda and now at our hospital at Ongole, which describes the hospital ministry. Additional information on Hanumakonda is given in the leaflet "B.Y.F. Spotlight," available both from the national office and your state Christian education director.

Excerpts from Dr. Eaton's letters:



Guild of Clarks Grove Baptist Church present "A Panorama of Peace"

"You may ask where Hanumakonda is situated. It lies about 136 miles due inland from the estuary of the Kistna River. Coming here by railway, the line rises slowly from sea level at the mouth of the Kistna River to Hanumakonda, which lies on an undulating tableland, almost two thousand feet high. Hanumakonda itself lies at the foot of a great pile of immense boulders, and takes its name from this hill *Hanam* (the name of the Hindu monkey god) and *konda*, or hill—i.e., 'Hill of the Monkey God.' The area about us for fifteen to twenty miles in all directions is cultivated with cotton and Indian corn. Below the great water tanks are the rice fields. . . .

"The first part of this hospital came into being during the first years of the turn of the century: two wards, a male and female to accommodate twelve patients each, and a dispensary facing the main road outside. It was called the Victoria Memorial Hospital, after the queen of England, because at that time there was some opposition to a 'foreign' hospital, and it was thought that no one could very well object to the hospital's being named after the great queen. There was no other medical center for nearly one hundred miles. . . .

"Of the thousands of doctors in this country, very few are surgeons. Surgery calls for a much greater responsibility and skill and knowledge of one's work as well as an organized nursing service. Of the forty-three medical men in this area, the three of us in this hospital and the civil surgeon in the government hospital are the only doctors who do operative work of any significance. . . .

"Times have changed. The hospital here has grown from the original twenty-four beds to 165 beds. There are two other hospitals (both government) of nearly equal size, besides several nursing homes and very many private doctors. . . .

"This town and the area immediately surrounding are fairly well supplied with medical services, but ten miles out in almost any direction are to be found villages where they have never seen a nurse or doctor. I feel that some of our most important work is done in the vil-

lage dispensaries and along the roadside. We go out every Saturday, and always begin each of the dispensaries with a short devotion. The folks are very attentive, and I feel that some of my most effective Christian medical service is done at these dispensaries. . . .

"We ask your prayers for us as we seek to do God's will here in medical-mission work."

### National Fellowship Guild Chairman

It is a joy again this month to introduce one of the fifteen members of the B.Y.F. executive board. Ruby Enander, whose home is in Stanley, N. D., was appointed last June to serve as national Fellowship Guild chairman for 1954-1955. She is the first person to be appointed to this job. Until this year, the chairman had been selected by the national guild council which is composed of all girls on the executive board. The status of guild chairman at the national level has thus been raised. This office now ranks on an equality basis with all other appointed jobs on the executive board.

The new constitution of the B.Y.F. states that the national guild chairman must be a girl who has had experience in guild work in her church. Anyone who talks with Ruby knows as soon as guild

is mentioned that she is a guild enthusiast. She feels that her membership in the guild chapter in Stanley, her home town, has been among the most vital Christian influences of her life.

But Ruby loves guild as part of the whole B.Y.F. program. Somehow she finds time in the midst of crowded college schedules to serve as president of the North Dakota B.Y.F. She presided with graciousness at the B.Y.F. state convention early in October. She backs all national B.Y.F. projects with the same enthusiasm she pours into guild.

A busy senior at North Dakota State College, in Fargo, Ruby is enjoying practice teaching this semester in the town of Rugby. Her major is home economics and she is looking forward to accepting a position in her chosen field. Interest in home economics seems to run in the family: she has a sister who teaches the subject in a high school in Roseburg, Oreg.

Ruby will work with the committee responsible for planning the national guild house party at Green Lake. Her term of office will continue through the house party dates in order that she may preside at the national event. She is looking forward to meeting many of you next summer.

### From Your National Chairman

GREETINGS, FELLOWSHIP GUILD GIRLS:

What a privilege it is for me to be your chairman! I wish I could meet each one of you, but since that is not possible, I should like to hear from you and your guild chapters. I should be very interested in what you are doing, and would try my best to answer any questions you might have.

As part of our whole Baptist Youth Fellowship, I think our Fellowship Guild has a big part to play. It is up to all of us to do our part, because "how can we do less than give our best and live for him completely, after all he's done for us?" It is truly a thrill to have a part in helping win more to our Lord and Master.

Best wishes for a happy year!

RUBY ENANDER



Ruby Enander



## MISSIONARY AND STEWARDSHIP EDUCATION *for Children*



In this drawing, Richard West, art instructor at Bacone College, vividly portrays an American Indian conception of the birth of Jesus. Here is another witness to the universality of the Christmas gospel. Christ is the Savior of all men, of whatever race or nation

teach—preach—baptize”) — missions and its thrilling story form the heart of the whole Christian teaching program.

*Missionary Education of Children*, by Frances M. Hill, helps teachers to see the place of missionary education in the total Christian teaching program for nursery, kindergarten, primary, and junior boys and girls. The book helps leaders to see the purposes of missionary education, how to plan, develop and carry through missionary Sunday opportunities, service projects, and fellowship enrichment.

One of the most important chapters is the last, “Missionary Education in the Home,” for parents. It is important for church and home to have the same attitudes toward peoples of all countries. Families together may have some rich experiences of expanding their own friendships as they get acquainted with people through firsthand contacts when possible, and through music, art, and books when people live far away.

Begin to build your program of missionary education with children and parents today. *Missionary Education of Children*, 75 cents. Order from your nearest Baptist book store.

### Missionary Education of Children

For all workers with children, here is a new book that is a must. Baptists have a great missionary heritage. From what is now the American Baptist Convention went the first foreign missionaries early in the nineteenth century. Shortly afterwards Baptists felt the need for following the migrations of people Westward, and the home-mission task of American Baptists was begun. Throughout all the years missionary vision and zeal have characterized the interest and concern of Baptists.

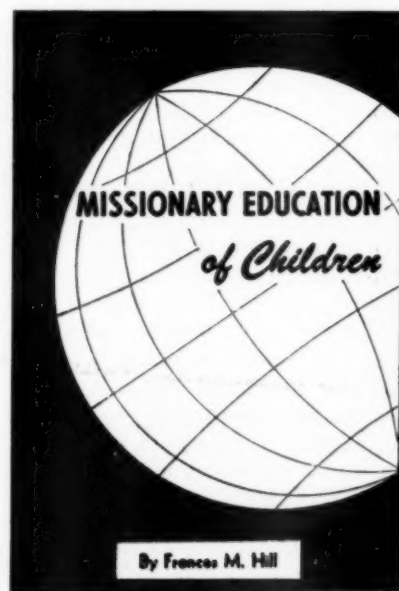
Early in the nineteen hundreds, the Northern Baptist (now American Baptist) churches came together for the express purpose of

evangelism and missionary outreach. With the new undergirding of a united approach, many missionaries were sent to the fields and new ministries were initiated to carry the gospel to those who knew not Christ. Of such was our early missionary purpose.

Throughout the years Baptists have been faithful to their missionary belief and purpose.

Today, as we continue to enrich and expand this heritage, the program of missionary education highlights is basic to the total program of Christian teaching.

Children of today are the church of tomorrow. So in being faithful to the commission of Christ (“Go—



## Jacques' Gift

It was hard for Jacques to know what he could do for Jesus. He sat on a rock and kicked his bare feet against it, chewing all the while on a piece of sugar cane as he thought. He was only eight and no one would ever give him a job. At last year's harvest offering he had watched the others bring their gifts, longing to be able to march up, too, and offer something that would help to build the church so badly needed. He had vowed then that next year he would have something to give. But what? He did not know.

He thought carefully over all the possibilities of earning money. If only he could have a little garden—but no, his father needed all the land they had to raise food for his family. Even so, his father had planted a cactus hedge around a seventh part of the land and had sowed it "for the Lord." Whatever would be harvested there would be sold, and the amount received would be given for the new church at the time of the harvest festival.

Jacques sighed, got up, and went on his way. Suddenly he heard a wild squealing and grunting coming from a near-by garden. He jumped over the bamboo fence and joined an irate peasant woman in the chase of a small black pig, which was running around and around the garden trying to find its way out. Jacques made a lunge and grasped the pig just as it was disappearing through an open place in the fence. He bore it triumphantly to its mistress, who gasped out her thanks.

"Jacques," she said, when she had caught her breath. "These pigs are getting too big to keep here. They don't stay with their mother over there at all any more. I don't want to sell them yet, because they're too small, but they are always getting into my garden and eating my sweet potatoes."

She thought a moment, then went on, "You're a good boy, Jacques. How would you like to take two of the little ones and look after them till they are big enough to sell? You know the arrangement. You'll get half of what they bring and I'll get half, so that if you can

fatten up both, you can keep one."

Jacques' heart leaped with joy. A pig, all his own! He almost shouted as he said, "Do you really mean it, Madame Popo? I'll be very careful and take good care of them both, if you'll let me."

"All right, Jacques. Take that one you have, and he's the worst of the lot for eating the garden, and take that one over there with his mother."

Jacques went home a happy boy, a squealing pig under each arm.

Two little wild pigs are a great responsibility, especially if you are only eight. But Jacques was faithful. Early every morning he took them from where he had tied them for the night and dragged them, squealing as usual, down the path to a new spot where they might find fresh grass and weeds. On his way home from school he begged scraps and peelings from the neighbors as he passed. Sometimes his father let him dig a few sweet potatoes for his charges. And always, when his mother gathered fruits or vegetables to take to the market to sell, she gave Jacques the ones that were not quite nice and firm enough to bring a good price.

When mango season came, Jacques thanked God that the trees around his little mud home bore heavily—many more big, orange, juicy mangoes than the family could eat or even sell—for his little pigs loved mangoes. After the mango season the avocados grew ripe. The little pigs loved avocados even better than mangoes, and Jacques could always find plenty of avocados that no one wanted, as there are a great many in Haiti in the fall.

As winter came and the harvest festival drew near, the little pigs were not so little any more. At last the final week drew near and Jacques knew it was time to take the pigs to Madame Popo and let her choose the one she wanted, so that he could know which was to be his to sell.

"Honor to your house, Madame Popo, and good day," he said politely.

"Respect to yours and good day to you Jacques. I see you've brought back my pigs. I must say they are fat enough. The male here

is a little larger and will bring more money at the meat market, but the female is healthy and ought to be having some pigs of her own in another year. I'll tell you what, Jacques. You keep the female and raise some little pigs, and I'll keep the male. *Au revoir*, Jacques. You've done well."

Jacques went home again with the young sow, all his own now. He was very proud, but he was a bit puzzled as to what to do. He would love to keep it and raise little pigs. Pigs brought good money, and he could earn shoes, a shirt, books for school. But he had promised this one to the Lord. What should he do?

That afternoon, when his father came, Jacques took him into the yard and showed him the pig.

"It's a female, isn't it?" said his father. "She'd make a good mother. As she is, she ought to bring about four dollars, but in another year she'd be worth twice that."

"I have to sell her now, Papa. She's for the Lord, you know," said Jacques bravely.

"I know, son, and I'll tell you what I'll do. The Lord has been good to us this year. We've done better with our garden this year than we did last when we planted the Lord's part for ourselves as well. Coffee is bringing a good price now, and I have a little extra money. I'll give you four dollars for your pig, and then you can take care of her for me and take half of what she brings next year—or half her little pigs. What do you say?"

Jacques could hardly say anything, he was so happy. "I'll do my best to take good care of her, Papa. *Merçi* with all my heart."

The following Sunday morning, Jacques, his clothing patched but clean, his feet bare, walked in the line with the others and put his four dollars in the big bamboo basket at the front of the rickety old church building. His heart was singing and he thought, as he looked around: "Next year I'll be doing this again. Only, maybe, I'll be wearing shoes—and maybe we'll have the new church by then, because I'm going to help when they build it!"

IVAH T. HENEISE

## National Council of American Baptist Women

MRS. MAURICE B. HODGE  
*President*

MISS VIOLET E. RUDD  
*Administrative Secretary*

152 Madison Ave., New York 16, N. Y.

### The Field of Women's Service

By REUBEN E. NELSON

ONE OF THE marks of Christianity is the high place that Jesus gave to womanhood in the kingdom of God. It has been suggested that Luke, the beloved physician, caught this aspect of Jesus' teaching and expressed it with unusual beauty and reverence. In his Gospel, from the story of the nativity through the resurrection, Luke gives a very special place to the women whose lives had been transformed by the message of Jesus.

In the Acts, other great characters, such as Priscilla and Lydia, emerge. And in spite of his reputation for "putting women in their place," based largely on a faulty exegesis of one passage, Paul portrays some wonderful women in the early church. With what respect and appreciation he speaks of Timothy's mother and grandmother! Again he speaks of "those women who have labored with me in the gospel," and each passage of this kind glows, not with sentimentality, but with genuine appreciation.

#### Our First Woman Missionary

As we think of our own Baptist work we recognize that from the beginning women have had places of great influence among us. Our organized work really began with our missionary movement in 1814. Most of us in thinking about Adoniram Judson join with his name the name of Ann Hasseltine, and honor her along with him; for she was in a very real sense the first missionary wife and mother of a long line of devoted missionary workers around the world.

When the women's mission societies were formed, they were not only protests against the structures placed upon the service of women generally in our American culture in the nineteenth century; they

were a recognition of the place and ability of women, and of their special genius in doing certain types of work for women around the world. We are grateful that in the integration process now taking place there is due recognition both of the equal ability and special contribution of women in missionary service.

One cannot think of the subject of women at work in our American Baptist Convention without recognizing the hundreds of thousands of women in our church women's organizations of various names, nor of the many thousands of leaders on the city, association, and state level. Through the years these have been outstanding leaders in the missionary education movement, in White Cross work, and in Christian friendliness. The Love Gift has become one of the inspiring factors in the Unified Budget.

But, you may say, here again we are dealing in the special type of work that has been considered particularly suited to women. This is only superficially true; for the women's work from the earliest days,



Reuben E. Nelson

down through the present National Council of American Baptist Women, has developed an unusual amount of trained leadership, which has been on an equality with the executive and promotional leadership of the men in our convention.

The leadership so developed has entered the main stream of our convention life, through service on the boards of the state conventions, city societies, national societies, and on national councils. At the present time there are fifteen lay people on the General Council, and five of these are women, all of whom have been active in some form of women's work before this time.

#### Recent and Future Leadership

Three outstanding women have served as president of the American Baptist Convention: Mrs. W. A. Montgomery, Mrs. Leslie E. Swain, and Mrs. H. G. Colwell. Others of like stature will undoubtedly follow them in this position, because of the excellent abilities developed through the years in other areas of our work. From this same source have come leaders in the great ecumenical movement of our time, in the Baptist World Alliance, the International Missionary Council, the National Council of Churches, and World Council of Churches.

"Time would fail us," to borrow the expression of the writer of Hebrews, if we were to catalogue all of the areas of responsibility to which the consecrated women of our convention have devoted themselves. There are the teachers, and deans of colleges, training schools, nurses' schools, and seminaries. To these must be added the hundreds of women who carry more executive responsibility in the state, city, and national offices than their unimpressive titles of "secretary," "associate," or "assistant" may indicate.

Many of us believe that the day is here for the recognition of the ability of women executives by the election of a number of them to outstanding administrative positions. This is a next step of the many that have been taken since Ann Hasseltine lifted high the torch of missionary idealism in 1814.



# The Woman's Society

## SUGGESTIONS FOR YOUR MEETING

### Ecumenical Program

By MARY DOROTHY POWERS

**WORSHIP CENTER:** A large drawing of the World Council of Churches' seal, which is reproduced on this page.

**OPENING HYMN:** "Jesus Shall Reign Where'er the Sun" (all verses).

**SCRIPTURE:** Phil. 2:1-11 (Revised Standard Version).

**PRAYER:** Thanking God for his Son and for the Christian church, remembering the worldwide Christian community.

**LEADER:** The most significant international Christian gathering ever held in the United States was the Second Assembly of the World Council of Churches, which met in Evanston last August. Over five hundred—including forty-four women<sup>1</sup>—delegates represented member churches on every continent. It was a rich fellowship of Christians of all races and colors, nearly all nations, high church officials, and ordinary Christians, older and younger delegates from older and younger churches, ministers and laymen, men and women—all "One in Christ Jesus." This deep sense of unity in Christ is the very heart of the ecumenical movement.

**FIRST QUESTIONER** [from the audience]: "Ecumenical," did you say? I've heard that word used a lot lately. What does it mean?

**LEADER:** Briefly, "ecumenical" means "worldwide." The ecumenical movement is a worldwide attempt of Christians from many different churches to discover their oneness in Christ and to serve him together. Listen to Jesus' prayer for oneness. [Reads John 17:20-23, R.S.V.]

**SECOND QUESTIONER:** I never

thought of that before. Jesus prayed that Christians might be one that the world might know God's love.

**LEADER:** Yes! The younger churches in Asia and Africa keep reminding us that this is true. The church, the body of Christ, must have a united witness to reach the millions there who know him not. And that is why the World Council of Churches was born.

**THIRD QUESTIONER:** When was it born and who belongs?

**LEADER:** The World Council of Churches was organized at Amsterdam, Holland, in 1948, following a ten-year delay caused by the Second World War. It is a fellowship of 163 churches, composed of an estimated 170-million Christians who accept our Lord Jesus Christ as God and Savior.

**THIRD QUESTIONER:** That should include us. Are we members?

**LEADER:** We certainly are! In 1939, when the World Council was in process of organization, the Northern Baptist Convention, now the American Baptist Convention, voted, in Los Angeles, to become a member of the World Council of Churches.

**FOURTH QUESTIONER:** Tell me, please, how is work carried on between the assemblies?

**LEADER:** That's a good question. The ongoing work is carried on through the central committee of ninety (elected at the assembly) which meets yearly; the executive committee, which meets every six months; and the secretariat. Work and study are continually carried on through commissions, or depart-

ments, on faith and order, evangelism, interchurch aid and service to refugees, life and work of women in the church, the laity, youth, and international affairs.

**FOURTH QUESTIONER:** Wait a minute! What does all that mean?

**LEADER:** It means . . .

**REFUGEE** [in costume, enters room]: That I have been lifted out of utter despair into a new world of life and hope. I am a refugee who has found a new home through the help of the World Council of Churches service to refugees. I represent forty million people in the world today who are homeless and suffering and are looking to the churches for help.

**AMERICAN MOTHER** [enters room]: I am the mother of a son who served in Korea. I pray for peace. I am grateful for the work that is done by the Commission of the Churches on International Affairs, which is far-reaching in its influence on the future of the world. To know that the voice of the church is being heard regularly at the United Nations, and at all major points of international decision gives me great hope.

**INDIAN MOTHER** [in sari, carrying baby, enters room]: I am not a refugee, but my family dwells amidst famine and disease. I represent two-thirds of the world's population that go to bed hungry every night. My life and the life of my child have been spared by the food and medicine that have come to us through Inter-Church Aid.

**LEADER:** And this year, we American Christians can do more than ever before to relieve hunger in needy areas of the world in the name of Christ by "Sharing Our Surplus" through the twenty-to-one program of Church World Service. [At this point the Christian social relations chairman may present this, or any C.W.S. project you may wish to undertake. Write to Church World Service, 215 Fourth Ave., New York 3, N. Y.]

**LEADER:** Jesus said: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Let us ask ourselves the question asked us by the Evanston Assembly in its Message: Does our congregation live for itself, or for the world around it and beyond it?



NOTE: See also October, 1954, *Missions and Crusades*.

<sup>1</sup> Mrs. Maurice B. Hodge, president of the National Council of American Baptist Women, was one of the forty-four women delegates to Evanston; another was Mrs. Leslie E. Swain, former president of the American Baptist Convention, member of executive committee of the World Council.

# News FROM THE WORLD OF MISSIONS

## Six Hundred Students Attend Conference

First National Baptist Student Conference, at Green Lake, Was Largest of Year; "Christian Obedience in the University" Was the Conference Theme

By RONALD V. WELLS

Six-hundred students gathered at the American Baptist Assembly, Green Lake, Wis., September 5-10, for the First National Baptist Student Conference. Of course they enjoyed Green Lake, in such spare time as there was, but essentially these students came to a study conference on "Christian Obedience in the University." Here, for the first time, an all-student conference got down to the serious business of reading, discussing, and exploring many of the basic issues confronting Christian students on the university campus.

In his daily platform addresses, William H. Hamilton, assistant professor of theology at Colgate Rochester Divinity School, presented four ramifications of "Christian Obedience in the University" as outlined in Romans 12. "God's call to Christian students is not to claim absolute truth, but to follow Christ who is the Truth," said Dr. Hamilton.

Samuel Miller, minister of the Old Cambridge Baptist Church, Cambridge, Mass., since 1935 and a member of the faculties of Harvard Divinity School and Andover Newton Theological School, led daily worship services.

### Recognition of Vocation

Following worship and the platform address each morning, the conference divided into three area groups. The first, on the "Vocation of Studentship," was led by Harry H. Kruener, minister of the First Baptist Church, Granville, Ohio, and professor at Denison University.

The key to understanding the new seriousness of Christian students in our time is to be found in their concept of the "vocation of studentship." Far from a high-

sounding, empty phrase, this idea is rooted in the affirmation that, for the four years that a Christian student is in college, being a student is his vocation, and, as such, is worthy of his best effort.

### Search for Truth

Those who thought Oxford was a shoe, quickly discovered it is also a renowned English university. Marjorie Reeves, a lecturer in history at Oxford and vice-principal of St. Anne's College, whose family have been Baptists since the seventeenth century, was the leader of Area II, "Christian Faith and the Search for Truth."

Despite the all-too-common assumption that a college education is a means to a better job, or that the chief end of college is matrimony, the search for truth is the daily bread of the scholar. To this end, lectures, laboratories, and libraries provide the workaday world

for students as horizons expand, and truth, new to them, is disclosed.

The Christian faith, unless it be strictly compartmentalized, must be understood and applied in this quest. Here, then, a large section of the conference began to explore this relationship of our faith to the discovery of truth. For illustration, one exceptionally large seminar dug in, with vigor and fresh insight, to the age-long issue of science and religion.

### The World Struggle

In the illness of Douglas Rae, panel presentations in Area III, on "The Role of the University in the World Struggle," were led by Howard Moody, minister to Baptist students at Ohio State, and Dean Wright, staff member of the Ministers and Missionaries Benefit Board.

Because we live in times of international tension, over-simplified answers to world problems, and increasing weariness, which is often close to disillusionment, another major section of students came to grips with questions that called for an interpretation of the meaning of Christian faith for the world struggle.



Students at the Green Lake conference took their work seriously, from the first day to the last of a richly rewarding spiritual experience

gle. The very "return to religion" in a day of heightened insecurity, so the students saw, drives us all to search for the relevant word the Christian faith has for a world in turmoil.

Does the Christian view of the nature of man really give us basis for greater wisdom and action in human relations? This and similar questions brought us all to a sharper, more vital, evaluation of the Christian faith as it challenges and is challenged by the world struggle.

After these twenty-minute presentations, each area group divided into a dozen seminars for deep discussion of specific questions.

### National Assembly

In the hour after lunch each day, official business of the Baptist Student Movement was transacted by 100 delegates to the National Assembly, its legislative body. On the final afternoon, eight national officers were elected to direct B.S.M. activities in the year that is just ahead.

A Baptist scholarship student from Denver, Joe Piele, a sophomore at Carleton College, Northfield, Minn., was elected president. Dick Pierce, a sophomore at Bates College in Lewiston, Maine, was chosen vice-president, and Mildred Schaefer, a junior at the University of Pittsburgh, secretary. Representing Baptist students on the United Student Christian Council is Don Johnson, a graduate student at Kent State University in Ohio. Elected as representatives-at-large were Ginny Anderson, Colo., Cynthia Borcharding and Bea Dierks, both of Iowa, and Bob Wallace, of California.

### Evening Addresses

"Gods on campus include the gods of pleasure, materialism, scientism and politics," stated Chad Walsh, professor of English at Beloit College, Beloit, Wis., who highlighted his book, *Campus Gods on Trial*, at the Monday evening program. The gods of scientism and politics are the most powerful. The false god of scientism is maintained by those who have not gone into science far enough to know what it holds and who seemingly do not



"Ring out the old, ring in the new,  
Ring in the Christ that is to be!"

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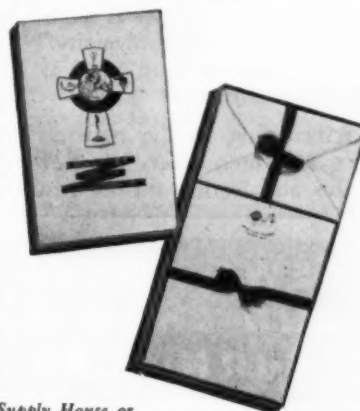
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realize that God cannot be proved in a test tube.

According to Roger Fredrikson, minister of the First Baptist Church, Ottawa, Kans., in his address, "Obedience in the Church," on Tuesday evening, the major question facing us is: "What is the church all about?" The return to the Bible, our participation in such ecumenical groups as the Second Assembly of the World Council of Churches, and the nature of the times make us ask this question.

In her Wednesday evening presentation, "The Academic Community and the World Outside," Dr. Reeves said: "The larger community gives the campus community its right of existence. What we do on campus must be significant to those outside if we are to convince them of our right and need to exist as a university."

### Biggest and Best

According to the registrar's office at Green Lake, the 624 delegates and leaders on the roster for

this conference made it the largest Baptist conference of the year. According to a private-opinion poll of delegates, the student conference was the most enthusiastic and most fruitful of the summer.

One student commented, speaking of the student conference, "I was very much impressed with the intellectual basis of discussion, the down-to-earth treatment of problems, and the quality of leaders and delegates." Another said, "My outlook on religion really has changed because of this conference."

### Broken Road

A pre-breakfast communion service concluded the conference. With almost 100 per cent in attendance at 6:30 A.M., this service was indicative of the spirit shown throughout the week. This had become a group of students dedicated to following Christ, who is the Light, the Truth, the Bread of Life. It is he who calls students to be obedient Christians in the world of the university.

## Christmas Festival Slated at Redlands

**"Feast of Lights," in Seventh Year, to be Presented in Three Performances**

By GILBERT L. BROWN

The University of Redlands choir of 150 voices, largest in the history of the university, will present the seventh annual "Feast of Lights" Christmas festival on December 11, 12, and 14, in the memorial chapel, under the direction of Professor J. William Jones.

The service presents symbolically the spread of the Christian gospel from Christ, the Light of the World, throughout the earth. The service concludes with a solemn ceremony of candle-lighting and a procession to the manger scene.

Remaining, as it began, a workshop project for students, the "Feast of Lights" has become the highlight of the Christmas season for all who witness its colorful pageantry. The demand for seats has increased each year, until now three performances are required to accommodate the more than five thousand people in the Redlands area who wish to attend.

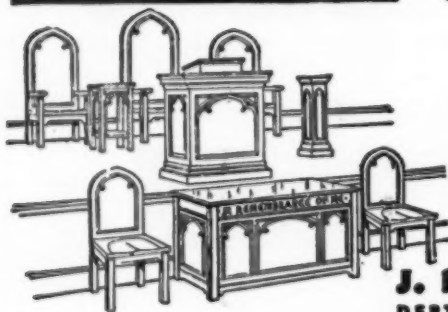
Music for the festival varies from year to year, but is always selected from the best of the ancient, the modern, the traditional, or the unusual. Included on this year's program are two modernistic carols by Gross, "O Winter Sun, Wrap Mary with Your Warmth," and "O Thou Whose Birth Made Holy."

Other carols to be used this year are two by David H. Williams, "When Christ Was Born of Mary Free" and "Lute-Book Lullaby"; "Bethlehem Night," by Warrell; "Sleep, Sweet Jesus, Sleep," by Abbey; "E'en So, Lord Jesus, Quickly Come," by Manx; and Candlyn's "Sleep, Holy Babe."

Climaxing the musical portion of the service will be Sir C. Villiers Stanford's "Gloria in Excelsis," which was sung at the coronation of Queen Elizabeth II.

Narrator for the three performances will be Fred Fost, of Fresno, Calif., a senior, and a member of the choir for the fourth year.

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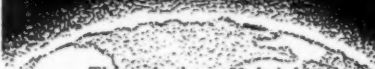
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## New India Wrestles With Hard Problems

Many Languages and Poverty of the People Are Among Problems of the Nation

By WILLIAM E. JOINER

Here in India, one of the world's newest republics, almost everyone dates certain events as either "before independence" or "after independence." So, watching the Indians working hard for the progress of their country, and watching them diligently trying to solve the problems that confront modern India, is a rare and challenging experience.

### Diversity of Languages

As India achieved its independence in 1947, it became a unique republic in a number of ways. One of its most unique characteristics was that of language. In India there are at least fourteen major languages, with hundreds of different dialects. It is possible for an Indian to travel only a few hundred miles and find that, though he is still in his country, he is unable to understand or to speak the languages of that certain area. So naturally the diversity of languages is one of new India's most difficult problems.

The present Government is proposing that Hindi be the official language of India. The people of South India are in hearty disagreement with this proposal. Hindi is based on Sanskrit, but the languages of South India are not based on Sanskrit. All high schools are requiring their students to learn Hindi, but the medium of instruction is usually the local language. How to achieve a common language is still a problem.

### Social Conditions

Social conditions of India constitute its major problem. Since the more-than-welcome rains of last year, the famine conditions are much relieved, and food is much more plentiful than it has been for a number of years. But, in spite of the rains, there are still millions of underfed, undernourished families.

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## Landless People

The land problem is a major part of this social condition. Many poverty-stricken families are trying to scratch out a living on much less than an acre of land. This is the perplexing situation for most of India's farmers.

In an effort to solve this problem there has appeared on the scene a man who is not all together unlike John the Baptist in his appearance. This Indian, whose name is approaching the fame of Gandhi, preaches a doctrine that smacks of the New Testament doctrine. "I have come to loot you with love," says Vinoba Bhawe.

## Land Reform

Bhawe's "message" is directed toward those who own the greater amount of land. And strangely enough, literally thousands of acres of land have been given to his *Bhudan Yagna* ("Land Gift") movement, and redistributed to those who so desperately need it. We regret to say that Mr. Bhawe is not a member of any Christian church, but we pray God's blessing upon him as he brings welcomed relief to the poor.

Another promising aspect in the social realm is the progress made regarding the hopeless group of people called the *Harijans*, the untouchables of India. The laws of new India are sternly opposed to the idea of untouchability. As far as the new constitution is concerned, there are no untouchables, for these outcasts have also become citizens of India.

Other problems and signs of progress could be noted, such as those relating to politics, economics, and the arts and sciences, but



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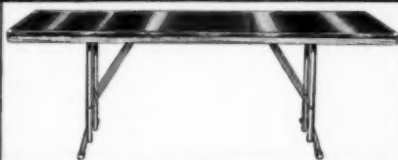
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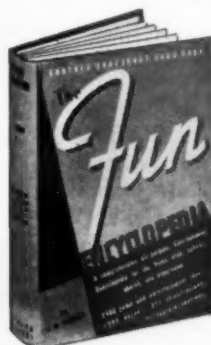
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suffice it to say that, while all the problems are not solved in these various aspects of life in new India (and in what country are they *all* solved?), the spirit of free men will deal with them in its own way, finding the solution that best fits the case. To American eyes, Indian methods of dealing with Indian problems may seem slow, inefficient, and ineffective. But we may do well to remember that sympathy and understanding will be much more helpful (and certainly more welcomed) than the unsympathetic criticism that some Americans are too prone to offer. So we join with our friends of India as they exclaim: "*Jai Hind!*" ("Victory to India!"), and with our Christians of India who add: "*Jai Christ!*" ("Victory to Christ!").

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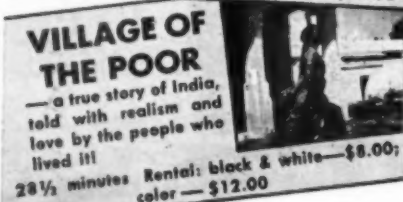
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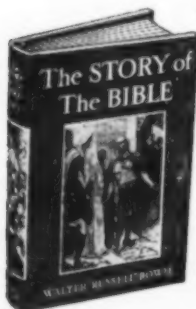
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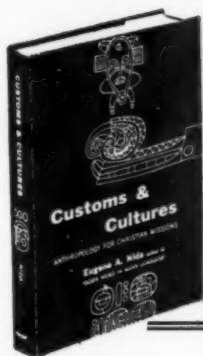


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By **FRANK A. SHARP**  
*Business Manager*

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Below is a picture taken by Mrs. Doris J. Beaver, of Library, Pa., of Mrs. R. H. Tully, Jr., of Library, Pa., and Mrs. George C. Needham, of Coatesville, Pa. Mrs. Tully has been president of the Pennsylvania Baptist Woman's Society for the past three years. Mrs. Needham is the newly-elected president. Both of these ladies are carrying *MISSIONS* shopping bags, which they obtained at the Western Pennsylvania Woman's House Party.



Mrs. Tully (left) & Mrs. Needham

## Fly with Me to INDIA

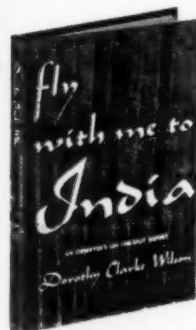
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# 1954 INDEX—Volume 152

## Articles

All in a Day's Work, by Judith Linquist 4:45  
 Along the Juggernaut Road, by Clarence G. Vichert 9:18  
 American Doctor in the Philippines, by J. Maurice Trimmer 11:18  
 Anniversary Wanderings in Europe, by William B. Lippard 11:28  
 Are Women People? by Mabelle Rae LeGrand 1:54  
 Baptist City Societies at Work, by Stanley B. Hazzard 1:22  
 Baptist Witness on the Campus, The, by Frank A. Sharp 2:24  
 Baptists to Meet for Golden Jubilee, by R. Dean Goodwin 12:38  
 Beginning at Zero, by Vera Rice Hass 10:28  
 Bring to Your Door—The World, by Ruth H. Teasdale 10:30  
 Buddhism: End or Beginning? by Addison H. Eastman 5:34  
 Building for Tomorrow, by Reuben E. Nelson 2:35  
 Cameos of Our Mission Fields, by Leonard Gittings—1. South India 10:34; 2. Bengal-Orissa 11:31; 3. Burma 12:31  
 Christian-Center Mary, by Frances Cox 11:42  
 Christmas Conference in the Philippines, by Lydia Garrido 12:40  
 Christmas in a New Land, by Tabea Korjus 12:42  
 Christmas in Home-Mission Lands, by Helen C. Schmitz 12:29  
 'Church Speaks, The' in Rangoon, Burma, by Dorothy G. Gates 1:44  
 Churches Plan for Action This Year, by Paul Shelford 5:40  
 Dream Come True, A, by Mrs. Maurice B. Hodge 3:52  
 Dreams Do Come True! by Shirley L. Hill 12:24  
 Easter Dawning in Judson-Land, by Daw Kin May 4:43  
 Ecumenical Program, by Mary D. Powers 12:51  
 Entire Church Is in Jail! An, by Richard Cummings 4:23  
 Evanston 1954, by John E. Skoglund 10:22  
 Faith Is Action in El Salvador, by Wilbur Larson 3:23  
 Faithful Christian, A, by Alma Clifford 2:44  
 Field Activities at Your Service, by Elwood L. Goss 1:42  
 Field of Women's Service, by Reuben E. Nelson 12:50  
 Forward with a Mighty Faith, by Paul H. Conrad 4:27  
 From One Extreme to the Other, by Clifford G. Hansen 2:30  
 Frontiers at Our Own Doorsteps, by Werner G. Keucher 9:28  
 Giving—An Investment, by Ralph M. Johnson 1:30  
 Glory of World Brotherhood, The, by Rosa Page Welch 2:42  
 Gospel Behind the Bamboo Curtain, The, by Gertrude F. McCulloch 10:42  
 Grain of Wheat Died, A, by Takaaki Aikawa 12:22  
 Greetings for the New Year! by Winfield Edson 1:18  
 Homes and Hospitals: A Basic Ministry, by Osgood H. McDonald 5:29  
 House Party Has a 31st Birthday, A, by Grace I. Hill 3:42  
 How to Tell the Story, by R. Dean Goodwin 2:40  
 How We Did It in Beloit, by Walter O. Macoskey 6:40  
 I Am Glad I Could Report Progress, by Benjamin E. Mays 2:22  
 I Believe in the United Nations, by Mabel Benjamin Martin 10:26  
 I Saw His Star in the East, by Lula P. Colwell 6:18  
 In the Heart of the City, by Rhelda M. Umstead 9:44  
 Interest Is Not Enough, by Jesse R. Wilson 9:40  
 It's All in a Day's Work, by Clifford G. Hansen 6:22  
 It Is Different When Someone Cares, by Juanita Anderson 3:44  
 Kanto Gakuin, by Sterling S. Beath 12:18  
 Lady in the Harbor, The, by Paul O. Madsen 5:25  
 Let's Go to Minneapolis! 1. With Our Objectives, by Reuben E. Nelson 5:18; 2. With Our Program, by Ralph M. Johnson 5:19

Let's Take a Look! by Clifford G. Hansen 2:34  
 Listening with the Third Ear, by Truman B. Douglass 4:35  
 Merry-go-round Tree in Kodiak, Alaska, by Rose E. Graziano 1:46  
 Ministry to Japanese Students, A, by W. M. Fridell 3:18  
 Mission Accomplished, by Helen Morse Wigginton 11:40  
 Missionary Doctor in South India, by Lee M. Howard 3:27  
 Missions from My Pulpit, by Werner G. Keucher 1:37; Clarence W. Cranford 2:37; V. Carney Hargroves 3:36; Eugene M. Austin 4:36; Lee Shane 5:36; Ronald K. Adams 9:34; George M. Derbyshire 10:36; Jesse M. Wester 11:36; Franklin D. Elmer, Jr., 12:32  
 Missions-Minded Minnesota, by Joan Thatcher 5:20  
 My Impressions of American Homes, by Suddha Mookerjee 5:42  
 New Churches for America's Children, by Helen C. Schmitz 1:34  
 New Churches Mean New Life, by Kenneth L. Maxwell 1:26  
 New Path to Programs, A, by Violet E. Rudd 9:53  
 Now, Pioneers, And, by Joseph H. Heartberg 5:52  
 On Believing in Missions, by Charles L. McCarty 10:35  
 On the Road to Mandalay, by Russell E. Brown 5:22  
 Opportunities to Witness, by Mary Butler 5:44  
 Planning and Action Conference, by Paul Shelford 3:40  
 Please, We Would See Jesus! by James M. Dick 2:28  
 Prayer Meeting Hill—Then and Now, by Marlin D. Farnum 1:20  
 Preparing the Paths, by Helen Tate D'Abov 2:52  
 Putting Dreams into Action, by Margaret N. Wenger 2:18  
 Rapid City Story, The, by William E. Hayler 10:40  
 Reading with a Purpose, by William J. Keech 1:48  
 Reflections Along the Burma Road, by John E. Skoglund 4:18  
 Signposts for Intergroup Relations, by Bernice Cofer 10:44  
 Six Hundred Students Attend Conference, by Ronald V. Wells 12:52  
 Thanks Be to God! by F. Eppling Reinartz 11:34  
 'That Your Joy May Be Full,' by Rhelda M. Umstead 6:44  
 These Figures Do Not Lie! by Wilbur Larson 11:22  
 This Pays Dividends, by Romain C. Hassrick 1:35  
 Throughout the Whole Wide Earth, by Liston Pope 1:36  
 Transformation of a Ladies' Aid, by Lulu Hathaway 10:52  
 Urgent Needs in South India, by Marlin D. Farnum 9:23  
 Visit to Scandinavia, A, by V. Carney Hargroves 11:26  
 We Know . . . but We Don't Quite Dare, by Clifford G. Hansen 10:18  
 We Thank Thee, Lord, by Elizabeth I. Fensom 10:53  
 What Can I Do? by Russell S. Orr 4:41  
 What Difference Does It Make? by Paul E. Scherer 4:31  
 What Made the Wise Men Wise? by Harold Cooke Phillips 12:27  
 Why Bother with Missions? by Robert W. Searle 2:36  
 Wise Men, by Lucile Houser 11:50  
 Woman's Day at Minneapolis, by Ethel F. Brown 6:52  
 Women in the Pulpit, by Mildred Berl Palmer 11:49  
 You Sent Them to College, by Helen K. Wallace 3:30

## Editorials

Agonizing Alternatives 12:13  
 'Awful Arithmetic of the Atomic Bomb, The' 2:15  
 B.Y.F. to Participate in S.O.S. Program 11:14  
 Best Wishes, Ramon Magsaysay! 1:14  
 Between Christmas and Easter 2:16  
 Bundle of Sticks, A. 4:14

Burma Baptists Come of Age 1:14  
 Call to Praise and Prayer, A, 2:13  
 Catholic Pressure in the Philippines 9:14  
 Christian Principles for Economic Life 11:16  
 Christianity Not a Private Religion 5:15  
 Christmas Comes Again 12:15  
 Church Statistics in the News 11:13  
 Churches to Observe America for Christ Month 2:13  
 Coexistence or Total War? 12:13  
 Columbia University's Bicentennial Celebration 3:14  
 Concerning Baptists in Soviet Russia 10:14  
 Concerning Visas for Missionaries to India 9:15  
 Creeping Communism in 'Neutralist' India 5:15  
 December 12 Is Universal Bible Sunday 12:15  
 Drinking Americans, Alcoholics, and Christian Responsibility 6:14  
 End of an Era 9:16  
 Evangelism Is Urgent 11:14  
 Faith That Spanned an Immense Ocean 6:13  
 Genuine Democracy Not Vigilantism 4:14  
 Given Length of the Proverbial Rope, A, 5:14  
 High Hurdles at Evanston 5:16  
 Hindu Pilgrims Seek Otherworldly Bliss 3:15  
 Hope Centers in Geneva 4:15  
 Hope and Despair at Evanston 10:16  
 In Praise of Our Air Force Chaplains 4:15  
 Invitation to Baptists Everywhere, An, 3:13  
 Is Christianity Losing Ground? 4:16  
 Localized Weakness, Communist Exploitation 10:15  
 McCarthyism Unmasked 5:13  
 Missing Notes at Theological Conference 10:13  
 Missions Magazine Sunday 9:13  
 N.E.A.'s Stand on Segregation 9:15  
 National Council to Stay in New York 11:15  
 New York Baptists Blast Bingo 12:15  
 Ninth Congress, B.W.A., London, July 16-22, 1955 2:14  
 Not a Common Creed, but a Common Quest 3:16  
 October 24 Is United Nations Day 10:13  
 On Finding Out How the Other Half Lives 2:15  
 On Reforming Congressional Committees 5:14  
 Opportunity of a Lifetime, An, 3:13  
 Point Four Victory in Iran, A, 6:15  
 President Eisenhower on American Rights 6:14  
 Promise of New Deal in the Philippines 3:14  
 Questions About the Christian Faith 10:14  
 Rabbit Meat and Whiskey 3:15  
 Reason for Sober Concern—and Then 2:14  
 Reckoning Postponed in Unhappy Guatemala 9:14  
 Religious Freedom on the Defensive 4:14  
 Scottsboro, Cicero, and Now Milford 12:14  
 Segregation Dies Slowly 11:15  
 Shadow Over Washington 1:13  
 Social Evening Was Canceled 1:14  
 Spanish Authorities Close Baptist Church 11:13  
 Special Articles in This Issue 9:13  
 Storm Clouds on the Horizon 5:14  
 Storm Warnings in Spain and India 4:13  
 Stream in a Desert, A, 6:16  
 Strong Support from Southern Baptists 9:15  
 Supreme Court Wrestles with Law and Conscience 2:14  
 This Is Not a Rational World! 10:15  
 Toward a Closer Baptist Fellowship 3:14  
 Toward a More Christian Foreign Policy 1:15  
 Tragic Stampede Near Allahabad 4:13  
 U. S. Supreme Court Decides for Democracy 6:15  
 Valiant Leader Retires This Month, A, 1:13  
 Vanishing Horizons 12:14  
 Vice-President Nixon's Proffered Palm Branch 5:13  
 What Kind of Year Has It Been? 12:16  
 Where Is Our Crusading Spirit? 6:13  
 Will the H-Bomb Stop Communism? 6:14  
 World Fellowship Offering for South India, Bengal-Orissa 9:13

## Subjects

Acevedo, Angel, honored 10:58  
 America for Christ Month 2:13  
 American Baptist Convention, midyear meetings 2:54; General Council actions 3:14; let's go to Minneapolis 5:18, 19; missions-minded Minnesota 5:20; Minneapolis program 5:55; Minneapolis quotes 6:25; Minneapolis convention 6:26; day-by-day 6:26; dedication of missionaries 6:28; officers 9:39; 16 new home missionaries 9:60; scholarship program 3:30; nominations 9:61  
 American Baptist Foreign Mission Society and W.A.B.F.M.S. board meetings 1:62

- American Baptist Home Mission Society and W.A.B.H.M.S. merge 11:6
- American Baptist Home Mission stations in the U. S. (map) 11:32
- American Indians, Perry Jackson's field 6:22
- Among the Current Books 1:39; 2:39; 3:36; 4:38; 5:38; 6:38; 9:36; 10:38; 11:38; 12:33
- Atomic bomb, 'the awful arithmetic' 2:13; only defense 3:3
- Atomic war, shadow over Washington 1:13
- Baptist Church Extension Society of Brooklyn and Queens, beginning at zero 10:28
- Baptist Hospital, Managua 2:18
- Baptist Missionary Training School, outreach 9:28
- Baptist World Alliance, Sunday 2:13; London Congress 2:14; invitation 3:13; mission tour 3:13; congress planned 11:51; Golden Jubilee 12:38
- Bengal-Orissa Mission, social evening canceled 1:14; annual conference 1:57; woman's conference 3:42; many baptisms 4:6; Juggernaut Road 9:18
- Bingo resolution, N. Y. Baptists 12:15
- Book reviews 1:39; 2:39; 3:38; 4:38; 5:38; 6:38; 9:36; 10:38; 11:38; 12:33
- Buddhist Council, sixth 5:34
- Burma Baptists 1:14; more responsibility 1:59; face challenge 4:62
- Century anniversary, Prayer Meeting Hill 1:20
- Chaplains, in praise of 4:15
- Christian centers 3:44; 4:45; 6:44
- Christian Medical College Hospital, Vellore, South India 6:58
- Christian principles for economic life 11:16
- Christianity losing ground? Is 4:16
- Christians, between Christmas and Easter 2:17; Wise Men 11:50; comes again 12:15; meditation on Wise Men 12:27; in home-mission lands 12:29; conference in Philippines 12:40; among Santals 12:41; Japan 12:40; in a new land 12:42; 1954 12:44; "Feast of Lights" at Redlands 12:54
- Church World Service, churches to send surplus abroad 10:54
- Churches for New Frontiers, Manchester, Conn. 1:26; giving—an investment 1:30; new churches for children 1:34; Baptist laymen 1:35; America for Christ Month 2:13; offering 2:17; we would see Jesus 2:28; new churches advance 2:34; building for tomorrow 2:35; campaign scoreboard 3:54; from mission church to missionary church 4:55; beginning at zero 10:28; growing churches 9:35
- Civil rights, President Eisenhower on 6:14
- Club Talk 11:64; 12:64
- Columbia University's bicentennial 9:14
- Communism, creeping in India 5:13; will the H-bomb stop? 6:14; in Guatemala 9:14; localized weakness 10:15; gospel behind bamboo curtain 10:42
- Council on Missionary Cooperation, planning and action conferences 3:40
- Dawson, Joseph Martin, retires 1:13
- Department of university pastor and student work 2:24
- Easter, Between Christmas and 2:17; meditation 4:31; dawning in Judson-land 4:43
- Eastern Cuba Mission, statistical report 11:23
- Economic life, Christian principles 11:16
- Ecumenicity 3:13; Evanston 10:22
- European Baptist Federation, plans for advancement 1:56
- Evangelism, baptisms among caste Hindus 4:60; Christian book club effective means of 4:61; tour in Japan 6:61; is urgent 11:14; grain of wheat died 12:22
- Evangelistic center at Yamashita 2:60
- Films 1:63; 2:63; 3:63; 4:63; 5:63; 6:63; 9:63; 10:63; 11:63; 12:63
- First Baptist Church, Beloit, Wis. 6:40
- First Baptist Church, Dayton, Ohio, conference for youth 2:57
- First Baptist Church, Rapid City, S. Dak. 10:41
- Foreign policy, Christian 1:15
- Freedom, resolution on investigation 3:55; statement concerning religious 6:24
- Garden of Eden, Assam 1:61
- Geneva Conference 10:15
- H-bomb, will it stop Communism? 6:15
- Hilltop Baptist Church, Milwaukee, Wis. 2:30
- Home missions and Baptist responsibility 3:25
- Homes, Baptist hospitals and 5:29
- Hospitals, Baptist homes and 5:29
- In Memoriam 1:41; 4:40; 6:37; 9:38; 12:37
- India's poverty, young missionaries see 4:59
- Indian and American homes 5:42
- Intergroup relations 10:44
- Kanto Gakuin University 12:18
- Latporette, Kenneth Scott, *A History of Christianity* 4:16
- Letters to the Editor 1:11; 2:10; 3:11; 4:11; 5:11; 6:11; 9:10; 10:11; 11:11; 12:
- Magsaysay, Ramon 1:14
- Maps: Japan 1:32; Philippines 3:32; India, Burma, and Thailand 4:32; Belgian Congo 5:32; Europe 6:32; Mexico and Central America 9:32; West Indies 10:32; A.B.H.M. stations in U. S. 11:32; Alaskan Mission 12:34
- McCarthyism, resolution on investigation 3:55; genuine democracy 4:14; unmasked 5:13; Nixon's palm branch 5:13; storm clouds 5:14; congressional committees 5:15; a length of rope 5:14; President Eisenhower on American rights 6:14
- Medical program report, Philippines 11:18
- Metropolitan areas and city societies 1:22
- Middle Verde Church 6:22
- Military training, churches to be interested in boys and girls? 5:52
- Minneapolis convention 5:18, 19; missions-minded Minnesota 5:20; woman's day 6:52. (See also American Baptist Convention.)
- Missionaries, 4 new 1:62; visas to India 9:14; 16 new home 9:60; face problems 10:14
- Missionary and Stewardship Education 1:48; 2:46; 3:46; 4:47; 5:46; 6:46; 9:46; 10:46; 11:44; 12:44
- Missionary and Stewardship Education—The B.Y.F. 1:50; 2:48; 3:48; 4:49; 5:48; 6:48; 9:48; 10:48; 11:46; 12:46
- Missionary and Stewardship Education for Children 1:52; 2:50; 3:50; 4:51; 5:50; 6:50; 9:50; 10:50; 11:48; 12:48
- Missions, believing in 10:33
- Missions Magazine Sunday 9:13
- Moss Memorial Church, Japan 2:59
- National Baptist Student Conference 12:52
- National Council of American Baptist Men, Churches for New Frontiers 1:35
- National Council of American Baptist Women 1:54; 2:52; 3:52; 4:53; 5:52; 6:52; 9:52; 10:52; 11:49; 12:50
- National Council of Churches, fourth national study conference 1:15; theme 1:36; 2:36; 4:35; church statistics 11:13; to stay in New York 11:15; Christian principles and assumptions for economic life 11:16
- New Year, facing a new year, 1:3; greetings 1:18
- New York State Baptists, resolution on bingo 12:15
- News from the World of Missions 1:56; 2:54; 3:54; 4:55; 5:54; 6:54; 9:54; 10:54; 11:51; 12:52
- North American Women's Union of the Baptist World Alliance, first assembly 1:58
- Obituary tributes: Adams, Sidney Grant 4:40 Anderson, Jennie 4:40 Argetinger, Minnie M. 6:37 Bissell, Helen E. 9:38 Boyce, Adah H. 1:41 David, W. S. 6:37 Fletcher, Mrs. Edwin Newton 6:37 Gotaas, Johannes Olsen 1:41 Grigg, Ernest 9:38 Lamson, Herbert D. 6:37 Long, Anna E. 9:38 Manley, Charles R., M. D. 6:37 Munroe, Helen W. 9:38 Packer, Mrs. John 1:41 Rutherford, Mrs. Charles 4:40 Stanton, Mrs. William A. 6:62 Topping, Mrs. Henry 1:41 Wilkin, W. A. 9:39 Wilkinson, Jessie M. G. 9:38 Wilson, Helen L. 4:40
- Open Forum of Methods, The, 1:55; 2:53; 3:53; 4:54; 5:53; 6:53
- Parajon, Arturo, passes away 5:59
- Partners in the Baptist World Mission 1:42; 2:40; 3:40; 4:41; 5:40; 6:40; 9:40; 10:40; 11:39; 12:38
- Pastoral letter, house of bishops 2:14
- Peace, hope centers in Geneva 4:15; United Nations Day 10:13; not a rational world 10:15; alternatives 12:13; coexistence or war 12:13
- Persecution, close Baptist church 11:13
- Point Four program in Iran 6:15
- Politics, nation having priority over, 4:14
- Poverty and Twentieth Century Fund survey 2:15
- Prayer Meeting Hill celebration 3:58
- Protestantism, suppressed in Spain 5:15; crusading spirit 6:13; Brooklyn tercentenary 6:13
- Publicity, how to tell the story 2:40
- Race relations, supreme court wrestles 2:14; Benjamin E. Mays reports progress 2:22; glory of world brotherhood 2:42; 10:44; South Africa and Malanisms 12:14; now Milford 12:14
- Refugee resettlement program 10:30
- Relief, surplus abroad 10:54; S.O.S. 11:14, 47
- Religion, indifference to 4:13
- Religion in American Life 11:13
- Religious freedom on the defensive 4:14; not vigilantism 4:14; statement concerning 6:24; close Baptist church in Spain 11:13
- Rifu Center, Japan 3:55
- Roman Catholicism, suppress "proselytizing" in Spain 5:15; pressure in the Philippines 9:14
- Russian Baptists 10:14
- Scholarship program, winners 3:30; A.B.C. pastors to nominate 9:61
- School of missions 9:46
- Secretaries, Baptist city societies 1:22
- Segregation, Supreme Court wrestles 2:14; Supreme Court decides for democracy 6:15; National Education Assn. on 9:15; Southern Baptists on 9:15; dies slowly 11:15
- Share Our Surplus and B.Y.F. 11:14, 47
- South India Woman's Telugu Baptist Convention, annual meeting 2:62
- Statement concerning freedom, A. 6:22
- Stewardship Education. (See Missionary and Stewardship Education.)
- Strictly Business 1:64; 2:64; 3:64; 4:64; 5:64; 6:64; 9:64; 10:64
- Telugu Baptist Convention meeting 6:60
- Temperance, rabbit meat and whiskey 3:15; drinking Americans and Christian responsibility 6:14
- Thanksgiving message 10:53; meditation 11:34
- Theological conference, missing notes 10:13
- Theological parley at Green Lake 9:57
- Theology conference at Green Lake 4:56
- Twentieth Century Fund survey 2:15
- United Nations Day 10:13; I believe in the, 10:26
- Universal Bible Sunday 12:15
- University of Redlands, "Feast of Lights" 12:54
- University pastor and student work 2:24
- War, alternatives 12:13; coexistence or total 12:13
- Waseda Christian Student Center, Tokyo, 3:18
- Woman's American Baptist Foreign Mission Society (Women Over the Seas) 1:44; 2:42; 3:42; 4:43; 5:42; annual meeting 6:42; 9:42; 10:42; 11:40; 12:40
- Woman's American Baptist Home Mission Society (Tidings from the Fields) 1:46; 2:44; 3:44; 4:43; 5:44; 6:44; 9:44; 10:44; 11:42; 12:42
- Woman's Society, The, 9:53; 10:53; 11:50; 12:51
- Women in the pulpit 11:49
- World Council of Churches, Evanston preparation 2:47; Evanston 3:13; not a common creed, but a common quest 3:16; high hurdles at Evanston 5:16; readies for Evanston 5:54; end of an era 9:16; hope and despair 10:16; report at Evanston 10:22; evangelism is urgent 11:14
- World Day of Prayer 2:43; 3:46
- World Fellowship Offering 9:13; results 9:54
- ### Places
- Africa, South, and Malanisms 12:14
- Alaska, Kodiak, merry-go-round tree 1:46; map 12:34
- Assam, Garden of Eden farm 1:61; missionary is editor of paper 3:62; Garo Christian family 6:54
- Belgian Congo, secretaries report 11:53; need for missionaries 11:58
- Bengal-Orissa, house party has 31st birthday 3:42; Juggernaut Road 9:18; cameos of mission fields 11:31; tour of village stations 12:34
- Burma, Ellen Mitchell Memorial Hospital, Moulmein 1:44; Baptists and more responsibility 1:59; reflections along Burma Road 4:18; Mandalay, church in jail 4:23; map 4:34; Easter dawning 4:43; annual conference 4:62; Road to Mandalay 5:22; sixth Buddhist council 5:34; fledgling gives wings a try 11:55; cameos 12:31
- China, gospel behind bamboo curtain 10:42
- Colombia, religious freedom 4:14
- El Salvador, faith is action in 3:23
- Europe, European Baptist Federation plans 1:56; problems viewed as challenge 5:57; Sweden, East-West Christians at parley 10:55; Scandinavia, visit to 11:26; anniversary wanderings and impressions 11:28; secretaries report on fields 11:53
- Guatemala, communism in 9:14
- Evanston, report 10:22
- Haiti, forward with a mighty faith 4:27; gospel is preached at clinic 5:62
- India, *Kumbh Mela* 3:15; tragic stampede near Allahabad 4:13; storm warnings 4:13; map 4:34; missionaries see poverty 4:59; creeping communism in 'neutralist' 5:15; visas for missionaries 9:14; South India, Prayer Meeting Hill 1:20; women had successful year 2:62; missionary doctor in 3:27; Prayer Meeting



Hill celebration 3:58; Christian book club 4:61; I saw his star 6:18; Christian Medical College Hospital 6:58; Telugu convention annual meeting 6:60; World Fellowship Offering 9:13; urgent needs 9:23; light and shade 9:48; cameos 10:34; wrestles with problems 12:63

Iran, point four victory 6:15

Japan, map 1:32; Moss Memorial Church 2:59; Yamashita evangelistic center 2:60; Waseda Christian Student Center 3:18; Rifu Center 3:55; evangelistic tour 6:61; students ask searching questions 10:14; Kanto Gakuin 12:18; grain of wheat died 12:22

Latin America, figures do not lie 11:22

Leopoldville, World Day of Prayer 2:43

Metropolitan areas and Baptist city societies 1:22

Mexico, Southern, 'white . . . to harvest' 6:56

Minneapolis, convention program 5:55. (See also American Baptist Convention.)

Minnesota, missions-minded 5:20

Nicaragua, Hospital Bautista 2:18; convention in 2:45; opportunities to witness 5:44; Arturo Parajon passes away 5:59

Philippines, map of American Baptist Mission 3:33; new deal 3:14; Catholic pressure 9:14; Mission awarded \$661,646 10:57; American doctor in 11:18; Christmas 12:40

Puerto Rico, we don't quite dare 10:18; pastor honored 10:58

Soviet Russia, Baptists in 10:14

Spain, storm warnings 4:13; suppress "proselytizing" 5:15; close Baptist church 11:13

Thailand, map 4:34

## Contributors

Adams, Ronald K., Missions from My Pulpit 9:34

Aikawa, Takaaki, A Grain of Wheat Died 12:22

Allen, Thomasine, Their First Christmas 12:40

Anderson, Juanita, It Is Different When Someone Cares 3:44

Armstrong, Rhoda, World Day of Prayer—Leopoldville 2:43

Austin, Eugene M., Missions from My Pulpit 4:36

Ban, Joseph D., Dayton Church Plans Conference for Youth 2:57

Beath, Sterling S., Kanto Gakuin 12:18

Bell, Edwin A., European Baptists Go to Rome 1:56

Blackford, G. E., Churches to Send U. S. Surplus Abroad 10:54

Blanchard, Maurice, Christian Book Club Is Now in Fifth Year 4:61

Bollinger, Ed., 'A Great Open Door' at Osaka, Japan 2:60

Bratcher, M. E., Abundant Security 4:41

Breen, J. Robert, Campaign Scoreboard to Be Issued 3:54

Brown, Ethel F., Woman's Day at Minneapolis 6:52

Brown, Gilbert L., Christmas Festival Slated at Redlands 12:54

Brown, Russell E., On the Road to Mandalay 5:22

Bubeck, T. E., Missionary Recalls 25 Years of Service 11:58

Butler, Mary, Opportunities to Witness 5:44

Carman, John S., Medical College Adds Technical Training 6:58

Chance, Maxwell, Missionary in Assam Is Editor of Paper 3:62

Clifford, Alma, A Faithful Christian 2:44

Cloward, Donald B., Social Progress Presents Resolution on Investigation 3:55

Cofer, Bernice, Signposts for Intergroup Relations 10:44

Colwell, Lula P., I Saw His Star in the East 6:18

Conrad, Paul H., Forward with a Mighty Faith 4:27

Cox, Frances, Christian-Center Mary 11:42

Cranford, Clarence W., Missions from My Pulpit 2:37

Cummings, Richard, Burma Baptists Get More Responsibility 1:59; An Entire Church Is in Jail 4:23

D'Abo, Helen Tate, Preparing the Paths 2:52

Derbyshire, George M., Missions from My Pulpit 10:36

Detweiler, Charles S., Church in Managua Loses Beloved Pastor 5:59; Puerto Rican Pastor Honored in 50th Year 10:58

Dick, James M., Please, We Would See Jesus! 2:28

Doe, Gladys E., Second House Party, Jellasure 3:43

Douglas, Truman B., Listening with the Third Ear 4:35

Eastman, Addison J., Buddhism: End or Beginning? 5:34

Edson, Winfield, Greetings for the New Year! 1:18

Elmer, Jr., Franklin D., Missions from My Pulpit 12:32

Engel, Milicent, Gospel Is Preached at Clinic in Haiti 5:62

Farnum, Marlin D., Prayer Meeting Hill—Then and Now 1:20; Urgent Needs in South India 9:23

Farrell, Arthur L., Communicating the Gospel 9:40

Fensom, Elizabeth I., We Thank Thee, Lord 10:53

Forgey, Wallace, First Baptist Church Builds Chapel, Japan 2:59

Fridell, W. M., A Ministry to Japanese Students 3:18

Galaska, Chester F., Rifu Center Serves 3:55; Missionary Describes an Evangelistic Tour 6:61

Garrido, Lydia, Christmas Conference in the Philippines 12:40

Gates, Dorothy G., 'The Church Speaks' in Rangoon, Burma 1:44

Gates, June, annual meeting W.A.B.F.M.S. 6:42

Gittings, Leonard, Cameos of Our Mission Fields, 1. South India 10:34; 2. Bengal-Orissa 11:31; 3. Burma 12:31

Goodwin, R. Dean, How to Tell the Story 2:40; Smaller Churches Raise Level of Giving 5:41; More Money, or Less, for Missions? 9:54; Baptist World Congress Planned 11:51; Baptists to Meet for Golden Jubilee 12:38

Goss, Elwood L., Field Activities at Your Service 1:42

Graziano, Rose E., Merry-go-round Tree in Kodiak, Alaska 1:46

Greene, Harold M., Hitch Your Wagon to a Star 2:40

Hansen, Anne J., South India Women Had Successful Year 2:62

Hansen, Clifford G., From One Extreme to the Other 2:30; Let's Take a Look! 2:34; From Mission to Missionary Church 4:55; It's All in a Day's Work! 6:22; Frontiers Move Back in A.B.C. Campaign 9:55; We Know . . . but We Don't Quite Dare 10:18

Hargroves, V. Carney, Missions from My Pulpit 3:36; A Visit to Scandinavia 11:26

Hass, Vera Rice, Beginning at Zero 10:28

Hassrick, Romain C., This Pays Dividends 1:35

Hathaway, Lulu, Transformation of a Ladies' Aid 10:52

Hayler, William E., A Difference! 6:40; Rapid City Story 10:40

Hazzard, Stanley B., Baptist City Societies at Work 1:22

Heartberg, Joseph H., And Now, Pioneers 5:52

Hill, Grace I., A House Party Has a 51st Birthday 3:42

Hill, Shirley L., Dreams Do Come True! 12:24

Hodge, Mrs. Maurice B., A Dream Come True 3:52

Houser, Lucile, Wise Men 11:50

Howard, Lee M., Missionary Doctor in South India 3:27

Johnson, Ralph M., Giving—An Investment 1:30; Let's Go to Minneapolis! 2. With Our Program 5:19

Joiner, William, Young Missionaries See India's Poverty 4:59; New India Wrestles with Hard Problems 12:55

Jones, Irene A., North American Women's Union Has First Assembly 1:58

Jones, Olive E., Prayer Meeting Hill Celebration 3:58

Keans, Lena A., Dollars at Work 12:39

Keech, William J., Reading with a Purpose 1:48; Christmas 1954 12:44

Keucher, Werner G., Missions from My Pulpit 1:37; Frontiers at Our Own Doorsteps 9:28

Knapp, Naomi H., Christmas Among the Santals 12:41

Korjus, Tabea, Christmas in a New Land 12:42

Larson, Wilbur, Faith Is Action in El Salvador 3:28; These Figures Do Not Lie! 11:22

Latter, Florence, A Light unto His Path 2:45

Leavenworth, Lynn, Theological Parley Held at Green Lake 9:57

LeGrand, Mabelle Rae, Are Women People? 1:14

Lindquist, Judith, All in a Day's Work 4:45

Lippard, William B., As I See It 1:12; 2:12; 3:12; 4:12; 5:12; 6:12; 9:12; 10:12; 11:12; 12:12; Anniversary Wanderings in Europe 11:28

MacCombie, Herbert E., In Whatever Tongue 1:42

Macoskey, Walter O., How We Did It in Beloit 6:40

Madsen, Paul O., The Lady in the Harbor 5:25

Martin, John, Telugu Baptists Are Expanding Work 6:60

Martin, Mabel Benjamin, I Believe in the United Nations 10:26

Maxwell, Kenneth L., New Churches Mean New Life 1:26

May, Daw Kin, Easter Dawning in Judsonland 4:43

Mays, Benjamin E., I Am Glad I Could Report Progress 2:22

McCart, Charles L., On Believing in Missions 10:35

McCulloch, Gertrude F., Gospel Behind the Bamboo Curtain 10:42

McDonald, Osgood H., Homes and Hospitals: A Basic Ministry 5:29

Meadows, F. L., Southern Mexico Is 'White . . . to Harvest' 6:56

Mookerjee, Suddha, My Impressions of American Homes 5:42

Motter, Alton M., World Council Readies for Evanston 5:54

Nelson, Reuben E., Building for Tomorrow 2:35; Let's Go to Minneapolis! 1. With Our Objectives 5:18; Field of Women's Service 12:50

Orr, Russell S., What Can I Do? 4:41

Osborn, Charles R., For Christ's Glory 3:40

Osgood, William C., Baptisms Reported Among Caste Hindus 4:60

Palmer, Mildred Berl, Women in the Pulpit 11:49

Parkinson, W. W., 4 New Missionaries Receive Commissions 1:62

Phillips, Harold Cooke, What Made the Wise Men Wise? 12:27

Poling, Clare D., Problem of Europe Viewed as Challenge 5:57

Pope, Liston, Throughout the Whole Wide Earth 1:36

Powers, Mary Dorothy, Ecumenical Program 12:51

Raker, J. Russell, Jr., We See Not Yet 5:40

Read, Katherine L., A Garo Christian Family 6:54; Mission Secretaries Return from Fields 11:53

Reinartz, F. Eppling, Thanks Be to God! 11:34

Rowland, Florence E., Light and Shade in South India 9:42

Rudd, Violet E., A New Path to Programs 9:53

Scherer, Paul E., What Difference Does It Make? 4:31

Schmitz, Helen C., New Churches for America's Children 1:34; 16 Home Missionaries Receive Appointment 9:60; Christmas in Home-Mission Lands 12:29

Searle, Robert W., Why Bother with Missions? 2:36

Shane, Lee, Missions from My Pulpit 5:36

Sharp, Frank A., Baptist Witness on the Campus 2:24

Shelford, Paul, Planning and Action Conferences 3:40; Churches Plan for Action This Year 5:40

Skoglund, John E., Garden of Eden Farm Dedicated in Assam 1:61; Reflections Along the Burma Road 4:18; Evanston 1954 10:22

Slemp, John C., Forward Look at Midyear Meeting 2:54; Minneapolis Convention 6:26

Sorensen, Richard W., A Challenge 10:40

Sowards, Erville, 'Christ Pre-eminent' Is Conference Theme 4:62

Stimson, David P., Mission Fledgling Gives Wings a Try 11:55

Swain, Anna Canada, Evanston Preparation 2:47

Teasdale, Ruth H., Bring to Your Door—The World 10:30

Thatcher, Joan, Missions-Minded Minnesota 5:20

Trimmer, J. Maurice, Minneapolis Convention 6:26; American Doctor in the Philippines 11:18

Umpstead, Rhelda M., 'That Your Joy May Be Full' 6:44; In the Heart of the City 9:44

Vichert, Clarence G., 'Sense of Urgency' at Mission Parley 1:57; Along the Juggernaut Road 9:18

Wallace, Helen K., You Sent Them to College 3:30; Pastors to Nominate National Scholars 9:61

Welch, Rosa Page, Glory of World Brotherhood 2:42

Wells, Charles A., Facing a New Year 1:8; Where They Come From 2:4; The Only Defense 3:3; The Long Shadow 4:3; Search for Reality 5:3; Then and Now 6:3; Truth Cannot Be Fenced In 9:3; Drinking from the Same Bottle 10:3; The Supports 11:3; Where May We Find Him? 12:3

Wells, Ronald V., 600 Students Attend Conference 12:52

Wenger, Margaret N., Putting Dreams into Action 2:18

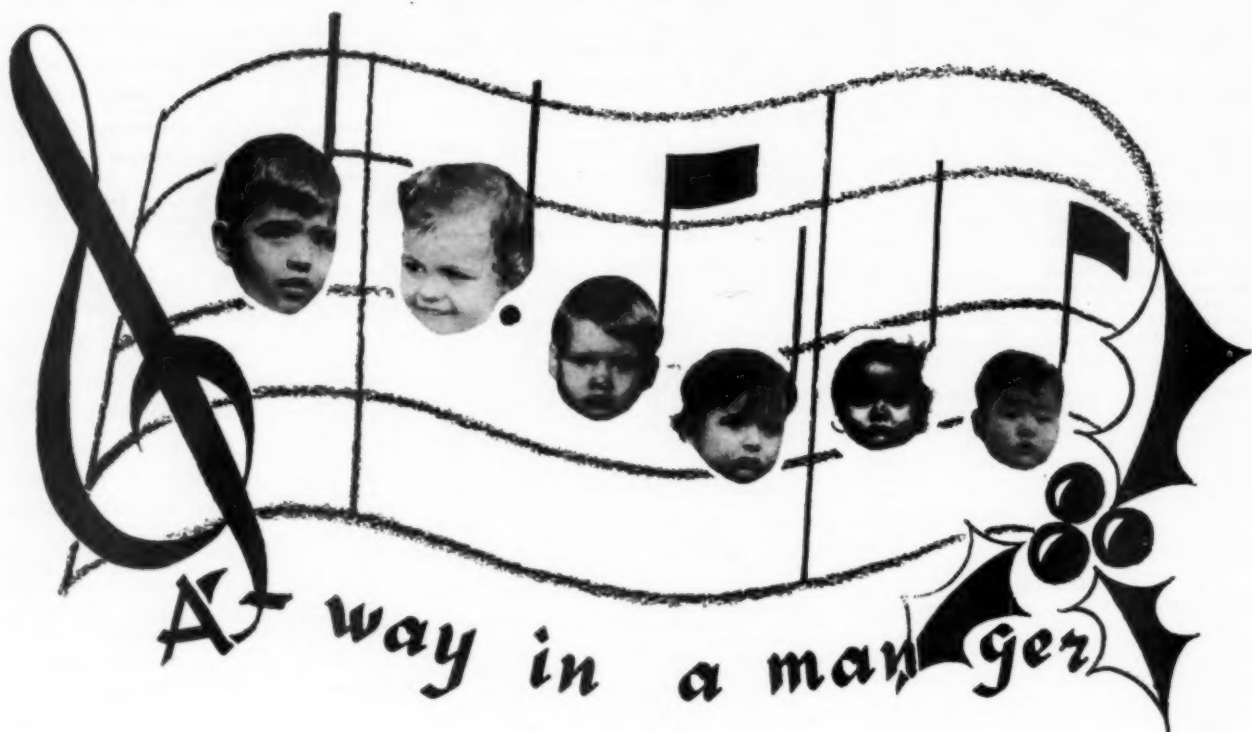
Wester, Jesse M., Missions from My Pulpit 11:36

Westin, Gunnar, East-West Christians at Parley in Sweden 10:55

Wigginton, Helen Morse, Mission Accomplished 11:40

Wilson, Jesse R., Interest Is Not Enough 9:48; Philippine Mission Is Awarded \$661,646 10:57

Wyse, Marion, Convention in Nicaragua 2:54



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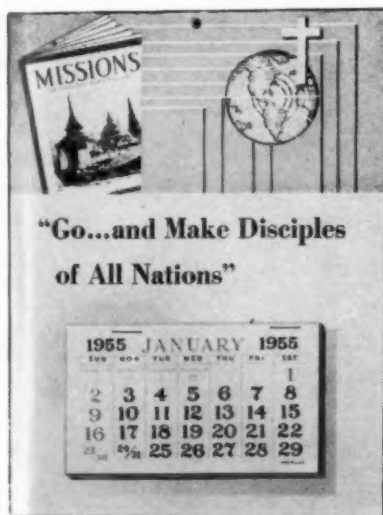
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